The Christian Century

Published Weekly

Are We Fair to Our Faith?

By Evelyn A. Cummins

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With No Apologies To Barth

In the Series "How My Mind Has Changed"

By Halford E. Luccock

The Threatened Strike at Armour's

Free and United Baptists

Editorials

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In This Issue

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Coming

Among the forthcoming contributions to the series, "How My Mind Has Changed in This Decade," will be those of

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The CHRISTIAN CENTURY

August 9, 1939

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$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

July 31-Aug. 11. Pastors' Summer School, Hollister, Mo.
July 31-Aug. 13. Pastors' Institute and Educational Conference, University of Chicago, Chicago.
Aug. 1-25. Phillips University Graduate Bible School, Association Camp, Estes Park, Col.
Aug. 2-25. Youth's Temperance Council Encampment, Laurel Camp, Del.
Aug. 7-12. Disciples Adult Conference, Laurelville, O.
Aug. 7-12. Disciples Adult Conference, Rathdrum, Idaho.
Aug. 7-13. Disciples Church Workers' Institute, Lake James, Angola, Ind.
Aug. 7-14. Youth's Temperance Council Encampment, Mt. Hermon, Cal.
Aug. 8-14. Youth's Temperance Council Encampment, Hightstown, N. J.
Aug. 8-14. Leadership School, Mt. Sequoyah, Ark.
Aug. 8-18. School for Negro Pastors, Claflin College, Orangeburg, S. C.
Aug. 10-14. Conference on Christian Social Thought and Action Today, Adelynrood, South Byefield, Mass.
Aug. 10-24. Leadership School, Lake Junaluska, N. C.
Aug. 12-19. Universalist, Congregational and Unitarian Institute of Churchmanship, Ferry Beach, Me.
Aug. 14-21. Youth's Temperance Council Encampment, Camp Bethel, Va.
Aug. 19-26. Institute of World Affairs, Ferry Beach, Saco, Me.
Aug. 21-27. Iowa Friends Yearly Meeting, Oskaloosa.
Aug. 22-27. National Christian Missionary Convention, Negro Disciples of Christ, St. Louis.
Aug. 22-30. School for Negro Pastors, Bennett College, Greensboro, N. C.
Aug. 23. Ohio Evangelical Conference, Columbus.
Aug. 23-25. Youth's Temperance Council Encampment, Peru, Ind.
Aug. 24-25. Youth's Temperance Council Encampment, Yankton, S. D.
Aug. 24-27. General Conference, American Unitarian Association, San Francisco, Cal.
Aug. 25. Youth's Temperance Council Encampment, Scout Camp, Decatur, Ill.
Aug. 25-30. Youth's Temperance Council Encampment, Camp Tyrone, Mich.
Aug. 27-Sept. 1. Institute of Human Relations, Williamstown, Mass.
Aug. 28-Sept. 1. Annual Summer Conference of Ministers, Westminster, Md.
Aug. 30-Sept. 2. Annual Meeting, American Country Life Association, State College, Pa.
Aug. 31-Sept. 3. New England Disciples Convention, Lubec, Me.
Aug. 31-Sept. 3. Youth's Temperance Council Encampment, Camp Jackson's Mill, W. Va.
Sept. 5-7. Congregational-Christian Ministers' Institute, Geneva Point, Lake Winnipesaukee, N. H.
Sept. 5-15. School for Negro Pastors, Morgan College, Baltimore.
Sept. 6. Evangelical Annual Conference, Johnstown, Pa.
Sept. 8-10. Annual Conference, Fellowship of Reconciliation, Haverford College, Haverford, Pa.
Sept. 8-10. Wyoming Disciples Convention, Wheatland.
Sept. 18-20. Pennsylvania Disciples Convention, Philadelphia.
Sept. 20-22. Alabama Disciples Convention, Lannett.
Sept. 26-Oct. 3. National W. C. T. U. Convention, Rochester, N. Y.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, AUGUST 9, 1939 NUMBER 32

EDITORIAL

POLITICAL commentators who are not friendly to the administration are quick to detect signs of congressional revolt against White House leadership. This time they have more material than usual for the support of such a diagnosis. Congress has undoubtedly got out of hand. It will not give the President the neutrality legislation he wants. It will not give him the appropriations he wants. It threatens an unfriendly investigation of the Labor Relations Board. It puts him in an uncomfortable spot by sending to his desk a bill, ostensibly designed to prevent the misuse of the power and prestige of federal office for the advancement of partisan interests, but really intended to drop a monkey wrench into the threshing machine of the President's 1940 campaign organization—if he should go into the 1940 campaign. And it cheers itself black in the face in honor of the most embarrassing opponent of his policies, the Vice-President, when he had been viciously attacked by a man who furnished the largest single subscription to Mr. Roosevelt's war chest in 1936. To twist the knife in that last wound, Senator Tydings, whom the President unsuccessfully attempted to purge from the Senate, introduced an amendment which would prohibit campaign contributions by labor unions without the consent of the membership. It is proverbial that party discipline tends to break down during any President's second term. It has broken down now, and the situation is all the more confused because nobody knows whether the second term is his last. Besides, it is very hot in Washington in midsummer. Congress wants to go home. It might as well.

Congress and the White House

Illinois Lottery Vetoed By the Governor

ILLINOIS narrowly escaped the disgrace of having not only a legalized state lottery but one of a particularly silly sort. The margin of safety was only a veto by Governor Horner after the legislature had passed the bill. The ostensible beneficiary of this lottery was to be an "Illinois Home Builders Corporation," which was to expend the profits of the enterprise in erecting dwellings for the poor. To evade the obvious unconstitutionality of a straight-out lottery for prizes, the measure proposed that the officers of the corporation should be chosen by lot, monthly, from among the purchasers of membership tickets, and should receive "salaries of not to exceed fifty thousand dollars for that month." The sponsor of this project held forth the glittering hope that the people of the state would pour two million dollars a month into the coffers of the corporation, even after they had been told that only ten per cent of the amount paid in would be divided among the winners. Undoubtedly there are a great many people who like to "take a chance," but most of them want a better chance than that. Whatever may be the ethical defects of parimutuel gambling, it has at least done something to educate the betting public into demanding a run for its money. This ten per cent lottery scheme is equivalent to inviting twenty men to put a dollar apiece into a pool with the promise that one of them will get back two dollars and the promoter will keep the other eighteen. The stupidity of such a proposition almost overshadows its other objectionable features.

U. S. Serves Notice On Japan

NOT QUITE from a clear sky, for there is little diplomatic blue sky in any quarter at present, but with startling abruptness came the state department's notice to Japan that the United States government desired to terminate the 1911 treaty of commerce and friendship at the end of the six months period provided by the terms of the treaty. The only warning was a measure, introduced in the Senate by Senator Vandenburg, expressing the opinion that this ought to be done. With the Senate's calendar congested as it is, that bill seemed to have no immediate chance of coming to a vote. Prompt executive action made it unnecessary. The renunciation of this "most favored nation" treaty clears the way for a discriminatory embargo on munitions and war materials to Japan or for much further reaching measures to check the commerce by which Japan has hitherto been able both

to supply her armies and to finance her war in China. This stern note, sounded only two days after Mr. Chamberlain's announcement that Great Britain had recognized the "special circumstances" governing Japan's actions in China, has heartened the Chinese (as it was doubtless expected to do), enraged the Germans (as it might have been known that it would), moved the Japanese to dignified and pained expressions of injured innocence, and evoked from Great Britain varied reactions of satisfaction and pique. Some British spokesmen feel that we have let them down by taking a strong line just after their government had taken a weak one, and have hinted that Mr. Chamberlain would not have gone so far toward giving Japan belligerent rights if he had known that we were about to threaten economic reprisals. Others are cheered by this evidence that, if Great Britain does make a stand against Japanese aggression in the Far East, she will not stand entirely alone.

Irish Violence Makes England Less Free

THE NEW MEASURES taken by the British government to check the bombing outrages committed by agents of the Irish Republican Army illustrate, as well as anything could, how inevitably violence undermines the processes of democracy. Deporting suspects by the hundreds, without waiting to fix the guilt upon individuals and almost inevitably including many who are not guilty, is not a nice method of stopping a crime wave in a country which values personal liberty just as highly as if it had a written constitution and a bill of rights. But neither is it possible to allow a reign of terror to continue unchecked, and the detectives of Scotland Yard and the justly famous unarmed police seemed unable to check it. A few thousand or even a few hundred organized fanatics throwing dynamite around and planting time-bombs in railway stations, shipyards and mail boxes can produce a situation that calls for something more than ordinary police methods. The object of these bombings, of course, is to terrorize the British government into removing its troops from Northern Ireland, which is a part of the empire and does not object to their presence, and enlarging the boundaries of Eire by the addition of the five northern counties, which do not want to be united to Eire. It is, in effect, a little undeclared war. The government of Eire disavows support of the terrorists, doubtless sincerely. But its claim of jurisdiction over Northern Ireland furnishes the subject matter of the controversy which the so-called Republican Army implements by gangster methods. And Britain has to use a technique inconsistent with her own principles of freedom in order to combat a campaign of crime undertaken ostensibly in the name of freedom but really to subject Ulster to Dublin.

The Church Is Given A Job in India

DR. B. R. AMBEDKAR of Bombay, lawyer, student of science and economics and leader of India's depressed classes, sees the solution of his people's economic problems lying in a program which contrasts sharply with the ideas of Gandhi. Whereas Gandhi envisions India's rural millions remaining in their agricultural villages and adding to their self-sufficiency by the practice of ancient crafts, Dr. Ambedkar sees no economic hope except through a thorough industrialization. He is well aware of the evils which have accompanied the growth of industry in modern Europe and America, for he has a terrible example before his eyes in the cotton mills of his own city where hundreds of thousands of workers live in as much bleakness as the poorest peasants. Needless to say, he is quite as anxious to avoid a duplication and extension of that system as Gandhi. But he counts on the development of a social policy in India which, as that country becomes industrialized, shall set up standards and regulations protecting the worker from exploitation and preventing enormous profits from going into private and foreign pockets. Dr. Ambedkar believes India, when she awakes to her situation, can draw upon the two hundred year experience of industrialism in other countries and thus avoid many of the mistakes and evils which have gone with industrial revolutions. Significantly enough, he calls upon the Christian church for help. Since it has demonstrated a genuine interest in the welfare of India's people, let it appoint a commission of agricultural, economic, industrial, educational and social welfare experts to study India's industrial possibilities and recommend a comprehensive body of economic and social measures. The church might reply to Dr. Ambedkar that he is making a rather large request; but the Christian church has tacitly, if not explicitly, assumed a rather large responsibility, and it must ask itself whose problem this is, and who will undertake the solution if the church doesn't.

The Doctors Have Won A Legal Skirmish

THE AMERICAN Medical Association, the three other medical organizations and the twenty-one doctors that were indicted by the Department of Justice for alleged violation of the anti-trust law have been legally exonerated by Judge Proctor of the District of Columbia federal court. But these men and groups have not been exonerated by public opinion, and Attorney General Murphy has reminded them that they have not been exonerated by his department either. The case will now be taken before the circuit court and the Supreme Court concurrently, and in addition to that a new grand jury may be called. Judge Proctor dismissed the government's indictment on two grounds: first, that the restrictions on "trade" outlawed by the Sherman anti-trust act do not apply to the activities of medical associations because the practice of medicine is a profession, not a trade; and second, that the indictment was improperly drawn, failing to inform the defendants of the crime with which they were charged. It may be that the Department of Justice will lose its case in the higher courts. It may be that these physicians and medical societies did not break any law when they took actions seriously hindering the Group Health Association, a cooperative organization of government employees, in arranging for medical care for its members and dependents. But there is a broad and extra-legal question involved in this case which the court of

public opinion has already decided, and which the American Medical Association will sooner or later have to accept. This decision is that the people have a right to form cooperative organizations for the procuring of medical care, and that the medical profession is acting prejudicially to the public welfare whenever it attempts to sabotage or frustrate these efforts.

Coughlin's Catholicism Is Not Attacked

MOST SURPRISING, and not a little alarming, is the reaction of *America,* the Jesuit weekly, to the *Nation's* article describing the violent and provocative anti-Semitism of the so-called Christian Front, the methods employed to push the sale of Father Coughlin's *Social Justice* on the streets of New York, and the cooperation given by many of the New York police in that campaign. *America's* comment ends with the assertion that "the attack on Father Coughlin has become, in reality, an attack on Catholicism." It is perhaps not surprising that the *Nation* should be misrepresented as moved by a tender concern for communists, and that this over-ripe herring should be drawn across the trail to divert attention from a question of civil liberties. But it is extremely unfortunate that an influential Roman Catholic journal should go so far toward throwing the mantle of ecclesiastical sanction around Coughlin as to declare that whoever attacks him attacks the Catholic Church. "Who touches a hair of yon gray head"—finish it yourself.

John L. Lewis Attacks The Vice-President

JOHN L. LEWIS made his second major blunder the other day, and Congress and the newspapers made the most of it. The first one was last year when he publicly reminded President Roosevelt that the C.I.O. had contributed rather heavily to his election campaign and expected a little return on the investment. The second was made in the midst of a very sensible piece of testimony on the wages and hours law before the House labor committee. With regard to that law and its proposed amendments Mr. Lewis said: "We do not believe the act has had an opportunity to demonstrate its effectiveness or ineffectiveness, its impositions or its blessings. We think it is entitled to that opportunity before any serious changes are made." Mr. Lewis was dead right when he said that, but few are aware that he said anything of the kind, for he got off on another subject and into a different mood and frame of mind. Ever since the performances of the first Dies investigation the impression has got around that public hearings before congressional committees are designed to serve as national sounding boards for witnesses who want to broadcast opinions on all sorts of subjects. Moreover, the 1940 elections are near enough to make the climate in Washington highly inhospitable to the type of deliberation and viewpoint requisite for statesmanship, or to the objective fact-finding for which committee hearings are designed. Mr. Lewis succumbed completely to the situation, pounded the table and shouted for all to hear: "You know the genesis of this campaign against labor. . . . It runs across to the Senate and emanates there from a labor-baiting, poker-playing, whisky-drinking, evil old man whose name is Garner." When he said that he was indulging in irrelevancy, broadcasting to the nation an angry attack on a man who will exert great influence in the national Democratic convention, and letting it be known that the C.I.O. is opposed to that man. Mr. Garner's influence will not be lessened a particle—it may be increased, and everybody already knew that the C.I.O. is not favorably inclined toward the Texas Coolidge. Congress and the press were just given an excuse for another Roman holiday, and Lewis gave more evidence of being a bad political strategist.

Free and United Baptists

IT WAS a grand gathering that the Baptist World Alliance held in Atlanta—great in its numbers, great in its spontaneous expression of the fraternal unity of thousands of free churches, great in its manifestation of zeal for the basic and central enterprise of the church without which none of its other enterprises has meaning and the church itself has no reason for existence—the proclamation of the gospel and the winning of men to follow Christ.

Everyone knows how easy it is for an ecclesiastical assembly to become involved in the intricacies of its own business until the consideration of ways and means has, temporarily at least, obscured the primary end to which these are directed. Budgets and boards demand attention, of course. The institutional life of the church requires study, its activities must be planned, its campaigns must be organized, its expenditure of effort and money checked against the results attained. But there are values of another sort in a great gathering which, having no business of this sort to attend to, can give its thought without distraction to its message and the enterprise of giving it to the world. If the church has an evangel, there ought sometimes to be occasions on which enthusiasm for propaganda (in the true sense) will not be dissipated by anxiety about agenda. The sessions of the Baptist World Alliance were such an occasion. Evangelism was its dominant theme. (See the report by our correspondent on page 977 of this issue.)

No less emphatic than the evangelistic fervor of these fifty thousand assembled Baptists was their reaffirmation of the principles of religious liberty—freedom of conscience for the individual and freedom for every local congregation from any centralized ecclesiastical control. Nothing aroused more fervid and unanimous approval than the recital of these sentiments. In its report of the Atlanta gathering, *Time,* with characteristic succinctness, said: "There were 'messengers' from far-flung churches which, never bound by anything Baptist conventions say or do, are the cornerstone of the Baptist faith." And yet, even though not "bound" by anything that might be said or done by this or any other Baptist convention, the congregations represented by these messengers and the millions of members of these congregations, exhibited a high degree of religious unity. No denomination, however closely knit

in ecclesiastical structure, has a stronger sense of the meaning of "we" than the Baptists have.

True, the Baptists in the United States are organized in two major groups and several smaller ones. Baptists in many other countries have their organizations which are wholly distinct from any of these. As none of these groups has any machinery by which to exercise control over the local congregations which compose it, so there is no overhead authority binding these groups together. The Baptist World Alliance makes not the slightest pretension to exercise such authority. It is simply a fraternal gathering of messengers from all sorts of Baptist churches throughout the world. Yet the very fact of that gathering, and its magnitude, and especially its spirit bore testimony to the consciousness of a common cause and a sense of spiritual unity. What else could have brought them together?

One sometimes wonders whether some of the Baptist spokesmen do not fall short of an adequate appreciation of the reality and power of the unity they enjoy without the machinery of ecclesiastical control, and of the possibility of a wider extension of that fellowship on the same terms. Many of them are suspicious of any association with non-Baptist groups and justify their aloofness on the ground that, if they joined in the larger cooperative Christian undertakings, they might be subjecting their free and independent congregations to the overlordship of some ecclesiastical authority. Such sentiments are often expressed in the denomination's papers. They found strong utterance at the recent conventions of both Northern and Southern Baptists, as a minority opinion in the former but as the prevailing judgment of the latter. The Northern Baptist Convention, already affiliated with the Federal Council of Churches of Christ in America, took favorable action on a resolution accepting membership in the World Council of Churches. The Southern Baptists remain aloof from both.

The motive behind this unwillingness to cooperate with the wider fellowships of Christians is not, we are sure, any mere sectarian narrowness. It is rather a deep devotion to the principle of the independence and autonomy of the local congregation and an alert watchfulness against any encroachment upon the liberty of the churches. Having successfully repelled frontal attacks for centuries, these cautious Baptists do not propose to be outflanked. No enemy is going to come up on their blind side and steal away their dear bought liberties. They are not going to lose by diplomacy what they gained by struggle. In principle, they are right.

But they are, if we may say so, wrong in making this a reason for non-cooperation. The meeting of the Baptist World Alliance—in which the Southern Baptists constituted the most numerous and most influential element—is proof positive that a high degree of spiritual and practical unity among a great body of Christians can be attained without sacrifice of their individual and congregational liberty.

The *Watchman-Examiner*, discussing the Northern Baptist Convention's vote in favor of the World Council, says very truly that, the convention having acted, "each Baptist church is now free to act for itself." Certainly. That is exactly the thing that makes it safe for Baptists to join in these great common movements. Not only can those churches stay out that want to, but those that choose to go in are still immune to any sort of coercion. The same paper continues: "Baptists as a whole are not a 'church'; they are only members of independent and sovereign churches."

True as this statement may be on its affirmative side, we are strongly convinced that the limitation which it expresses does not do justice to all the facts. Are Baptists *only* that? Dr. Dawson reports Dr. Rushbrooke, executive secretary of the alliance and its newly elected president, as saying that the function of the alliance is "primarily to show the essential oneness of the Baptist people." Somehow, then, these free members of "sovereign churches" have managed to achieve a sense of unity that outreaches even the limits of their several denominational organizations. The meeting of the alliance was a magnificent demonstration of that unity. Let them reflect upon the implications of that unity-with-freedom. If it is possible for them—and for Congregationalists and Disciples and Churches of Christ and other bodies which make equal claim to local and individual liberty—to develop a sense of group unity and to cooperate effectively within their own companies, it is no less possible for them to widen that sense of unity and to extend the range of cooperation without sacrifice of freedom.

The Christian, be he Baptist or other, who has entered into his full heritage and assumed his full responsibility, is a member of something vastly larger than an "independent and sovereign" local congregation.

The Threatened Strike at Armour's

WHY IS A STRIKE threatened at Armour's?" That question, heading a half-page advertisement placed in the Chicago *Daily News* of July 19 by Armour and Company, is one in which the whole country is not only interested but concerned, for a strike is threatening to break out at any time in various of the twenty-nine Armour plants, spreading to the plants of the other three members of the "big four" meat packers, Swift, Cudahy and Wilson. "We have a singular and unusual record of peace for the last eighteen years," says an Armour official in an effort to be reassuring. But his words serve only to remind us that Armour strikes have a habit of coming every eighteen years. There was a big one in 1886, another in 1904 and another in 1921—all of them frightful episodes. If still another should come in 1939, it would almost certainly exceed its predecessors in the number of persons directly involved, in the terror it would spread, in the blood it would spill, in the bitterness it would sow.

Why *is* a strike threatened at Armour's? The point at issue is the meeting together of representatives of Armour and the Packinghouse Workers Organizing Committee, a C.I.O. affiliate, for the purpose of seeking to negotiate a single contract covering all the Armour plants where the

P.W.O.C. has been certified as the proper bargaining agent. Ironically enough, it is the deadlock over this question of peacefully meeting together which threatens to throw the whole meat-packing industry into a merciless civil war.

Thus far Armour and Company have categorically refused to meet with their workers to discuss a "national contract." They also have refused a request made by the labor committee of the Chicago city council "to meet with representatives of the city council or another mutually acceptable mediatory body in some place where the mediators can consult first with one side and then with the other to the end that the differences may be narrowed and ultimate agreement reached." Armour's contend that they are willing to bargain collectively, and in fact are bargaining collectively; but they positively refuse to bargain on the basis of a single contract for several plants. Let each unit of the P.W.O.C., they say, seek an agreement with its local plant; and if the P.W.O.C. doesn't think that is the correct basis for bargaining, let it submit the question to the National Labor Relations Board for settlement. Nor do Armour's make any secret of their reason for this position: they do not like the idea of a unionized meat-packing industry, and through nearly three generations they have succeeded in breaking every union contesting their omnipotence. In the advertisement referred to above they describe and condemn the agitation for a "national contract" as "the first step in reaching the ulterior objectives of a closed shop and the check-off system of collecting union dues."

Against this position the packinghouse workers make two contentions. In the first place, they say that the Armour plants are not independent units but members of one organic industry governed from Chicago headquarters; that in view of this fact it is unrealistic to regard the various plants as independent industries; that experience has convinced the union that it is futile to seek an agreement on a local plant basis, because the local plant managers say, "This is a question for Chicago to settle," and Chicago says, "This is a question for the local management to settle," leaving the union chasing the ball as it is thrown from one Armour official to another. Moreover, says the union, Armour and Company are not acting in good faith when they say they are willing to bargain collectively and according to the terms of the Wagner act, and when they point to the NLRB as the way out of this controversy. Armour's, the union maintains, are playing a game of obstructionist tactics, will take every question to the courts, will raise a new question as soon as the old one is settled, will prolong this legal maneuvering indefinitely.

The union can point to an impressive array of facts in support of these contentions. With regard to the claim that Armour plants are not independent units, testimony made before the Chicago city council committee on July 20 by H. S. Eldred, vice-president of Armour's, Harvey G. Ellerd, personnel director, Walter C. Kirk, attorney, and Weymouth Kirkland, attorney and director of the Armour corporation, substantiated it. When Paul H. Douglas, chairman of the city council committee, asked these men if a question of wage scale, or of guarantee of minimum employment, or of seniority, or of length of the working week could be settled by the management of a local plant, he was told that any question with "a broad meaning" was almost always referred to Chicago headquarters; that the basic rate of pay is determined in Chicago and "cannot be changed without a vote from the general office"; that "the policy of seniority is laid down [by Chicago] and the superintendents at the local plants follow it"; that the length of the working week cannot be decided locally, and that questions about which workers and local management cannot agree are frequently referred to Chicago. Thus, while Armour's insist that the P.W.O.C. bargain with local officials, local officials do not have the power to conclude agreements on most of the questions which the workers want to agree upon.

As for Armour's willingness to bargain with the P.W.O.C. and accept the spirit of the National Labor Relations Act, the union can point to a record of obstructionist tactics. The P.W.O.C. came into existence in Chicago in July, 1937, by receiving a C.I.O. charter. One month later the Employees Mutual Association of Chicago was formed for the Armour workers, and was recognized by the company as the "sole collective bargaining agent for its members who are employees at the Chicago plant." The P.W.O.C., whose request for a meeting with Armour officials was ignored, claimed that the Mutual Association was a company union. In May, 1938, the National Labor Relations Board confirmed this claim and ordered the association to dissolve. The company and the association appealed to a federal court.

Next, the NLRB ordered an election among Armour's workers to determine the proper bargaining agent. Four days before this election was to take place, attorneys for Armour and the outlawed company union sought to have the election prevented by a federal court. Also, Armour refused to turn over its pay roll for the period covered by the election, thus making it extremely difficult for the labor board to determine who was eligible to vote, and laying the ground for a contention that the election was invalid. Moreover, the company refused permission to hold the election on company premises. These delays in the proceedings did not prevent the P.W.O.C. from winning the election overwhelmingly and being certified by the NLRB as the bargaining agent, but they made this achievement require one year and eight months.

Armour and Company, however, still regard the whole question as unsettled. Not only do they contest the validity of the election; another union has cropped up among the Armour workers, the Amalgamated Meat Cutters and Butchers. This union has an A. F. of L. charter, and claims to have a majority of the workers. It did not contest the election last year, and the P.W.O.C. says it is the old company union rallying about 75 souls under the A. F. of L. flag. Here are the possibilities of another "unsettled question" which would take time to straighten out. The P.W.O.C. points out that this is an old Armour tactic of playing off one group of workers against another.

Meanwhile Armour's system of "collective bargaining" is not functioning in a manner calculated to breed a cooperative spirit. Nor is it the sort of thing a union man understands collective bargaining to be. The company has a grievance committee which will discuss individual cases

with the P.W.O.C. The union says it has cases which have been pending for sixteen months. At one of these grievance hearings on July 25, the Armour committee, after settling satisfactorily one of a long list of complaint cases, walked out, saying simply that they did not have time to consider any more. Armour's have also requested that all future grievance hearings be limited to not more than fifteen union members, and they have moved the place of these hearings from the spacious, air-cooled rooms of the visitors' hall to a meeting room in another building which the workers refer to as a "chicken coop."

So the dispute drags on and deepens, and bitterness accumulates, while the country watches with growing concern. Federal conciliator John L. Conner, who was instrumental in arranging the truce in the Harlan county coal fields, has arrived on the scene. Needless to say, he has the hopes and the prayers of millions behind him. It would be "a terrible thing," to quote the prayer with which Alderman Douglas opened the city council meeting with the Armour representatives, "for a great urban community like Chicago to go through such a struggle as may impend. While there is time, therefore, let us take counsel together to see if there is not some way which will be fair and just for both sides and which will permit peace with honor and with mutual understanding." It would be a terrible thing in more than the obvious ways. For one thing, such a strike at this time would destroy all the recent progress we have made in developing the conference method and idea of resolving social conflicts, and would seriously cripple our hope in maintaining, improving and extending that method.

One of the Armour representatives at the city council conference said he was taken aback by the "town meeting" aspects of the gathering. He shouldn't have been. The question of averting a strike in the meat-packing industry, even the more general question of labor relations in that industry, is a grave public concern. It is an appropriate subject for a "town meeting," and a "town meeting" method of handling such questions is one of the differences between freedom and dictatorship, between civilization and barbarism. Armour's flat refusal thus far to confer with the P.W.O.C. to find out what the workers want, and whether their desires are unreasonable and ungrantable, is a position that ought to be humbly and honestly reconsidered.

Do We Hear Too Much?

EDITOR THE CHRISTIAN CENTURY:

SIR: The alarming thought comes to me sometimes that I never heard so much as I do now, and yet I seem to be losing my power to listen. "Hearing, I hear not." The waves beat upon my ears with the same mathematical precision; science can demonstrate what happens when I listen to the radio; I ought to be able by this time to listen closely to countless masterpieces of music—*but do I?*

Myself when young had many musicians among my friends. But we did not hear a tenth of the music which can be heard today by a turn of the hand. We saved our money, we took incredible journeys to hear some great work. But to this day those strains heard many years ago can still be heard in the vaults of memory. "Youth!" you suggest. The word is just, but nonetheless I think that infrequency counts. We did not hear too much. We were not stunned by sound.

One day I remember how the news came that a great statesman had died. Two friends that evening, both admirable musicians, sat down at the piano and played the Eroica Symphony, arranged as a duet. It was first written in honor of a great man. It was used for that purpose that evening many years ago. "Very romantic!" a youthful reader will say. I am not ashamed of such romance or of the honor which we used to give to our great men. We spent much time, it is said, and rightly, in "being contemporaries." But my immediate point is that such experiences, because they were far between in comparison with present-day experiences, were more deeply and permanently lodged in the home of the spirit.

A musical critic once told me that he would give much to be able to hear music as the ordinary lover of music without technical training can hear it. Such a man must analyze and separate instrument from instrument and movement from movement, and he must have before him a standard of perfection by which the rendering of the movement is judged. He must pronounce a verdict; he cannot fully enjoy. But perhaps he suffers because he hears too much music. For him to attend a concert is not a thing to expect, but a duty to fulfill. For him it is a holiday to spend an evening in silence. I wonder if what used to be the lot of the few is now becoming the lot of the many, if all of us would not be better for more silence.

There are compensations. Nothing reveals the horror of cheap and pretentious sound, whether in music or words, so quickly as familiarity. For that at least familiarity breeds contempt.

It is possible that we are learning in this, as in so many other ways, that man cannot ignore the limits of his own nature. He cannot be presumptuous without loss. If he thinks that he can greedily possess even the best things, he may have an awakening. If I declare that I am going to listen to all the music that is offered to me, and I defend this policy on the ground that I cannot have too much of a good thing, then I shall discover that this is one of the most ancient and subtle of all our delusions. We *can* have too much of a good thing.

I am beginning to learn that silence is not the opposite of music, but the necessary condition and framework of music. If I do not know how to be silent, and to let other voices be silent, then I am not ready to hear either word or song. "Man, on his way to Silence, stops to hear and see."

Man has a hard task in the present age. He has to keep or to restore the balance in so many ways at once. The doctors tell us that our bodies are as "fool-proof" as they could be made. It does not look as if our spiritual nature was "fool-proof." It is fatally easy to lose the proper balance of things, and presumption waits at the door in our loftiest moments. We have filled the earth with sweet noises, and we may lose the power to hear them.

Ever yours,
QUINTUS QUIZ.

Are We Fair to Our Faith?

By Evelyn A. Cummins

NEXT TO POLITICS probably the subjects most disturbing the Western nations and the minds of their people today are economics and labor. G. K. Chesterton used to say that there were only two things worth discussing: politics and religion. But that point of view has changed and, partly because of the church's seeming indifference to various matters which are of importance to its people, popular interest in religious questions has largely given way to the occupation of the public mind with material welfare and everyday living. That the Protestant churches can be so blind as in great measure to ignore problems which are bound to affect their well-being and eventually perhaps even their existence, seems incredible.

The present social order is particularly hard to comprehend; the more so because the masses—having attained education and power, while the rich are gradually slipping back into bewildered ignorance—under all sorts of leadership, are fanatically advocating so many untried cures for society's ills. The Christian church must put up just as stiff a fight as the staunchest proponents of communism, fascism and other insidious ideologies, for Christian social justice is at present in danger of being submerged. The Protestant churches now need to apply, as in the past, their very best intelligence to the social order. We must be social-minded whether we wish it or not. Obviously it will not be sufficient for our scholars merely to conduct academic discussions as to whether the gospel is a message of social salvation.

Winning Labor's Support

Our clergy and laity, particularly the younger ones, should be thoroughly trained in economics and labor relations, as well as in all social science, in order to discuss intelligently labor's pressing problems and to lead our people sanely through a maze of conflicting current thoughts and emotions, for our churches from now on will have to depend more and more upon winning both the practical and moral support of the laboring class. The time of great gifts to the churches from people of wealth is about at an end. Taxes and current economic changes have seen to that. We have already lost members of the laboring class whom we should have kept, while countless numbers of those whom Christianity should win, because of its potential power to heal our social ailments, have been alienated by our unconcern toward the issues which are of really vital importance in their lives.

A few months ago Bishop Lucey, of the Roman Catholic diocese of Amarillo, contributed a remarkable article to the *Commonweal* entitled, "Are We Fair to the Church?" In it he deplored careless talk and writing about current affairs by Catholics, inferring that they often do their church more harm than good because of ignorance concerning subjects which the church might have taught them. He quotes from a papal encyclical in which it is declared: "Let our parish priests, therefore, while providing of course for the normal needs of the faithful, dedicate the better part of their endeavors and their zeal to winning back the laboring masses to Christ and to his church." Then Bishop Lucey writes: "There are three propositions here: The laboring masses have abandoned the church; they must be brought back by the clergy; this will require the major portion of their time." He goes on to say that the laboring masses will not be won back by opposition, however sincere it may be. He further urges a greater study of the labor movement, with more courses in social science and economics for the Catholic clergy.

A Problem for Protestants

Do not these same propositions hold true for our Protestant churches and our clergy? Only, to us, it is perhaps less a question of whether we are fair to the church than of whether, as Protestant Christians, we are being fair to Christianity. We have, as has the Catholic Church, thousands of members, or those who might be members of our churches, in the ranks of organized labor—those who, without wise Christian guidance, are prey for agitators and are subject to the influence of all sorts of alien doctrines. If we are to win back souls to Christ, our clergy should be familiar with labor problems, with the history of labor, and with economic science. And such knowledge should be acquired from the ablest teachers; not from newspapers, or idle talk, or from prejudice. Labor is quite justified in demanding a sympathetic understanding of what it expects from society and from life on the part of the Protestant church.

While the Protestant seminaries are giving various courses in social science for their students, lamentably few of our clergy possess a sound knowledge of what the labor movement and labor relations "are all about"; nor are we Protestants, as a whole, as exponents of the Christian religion, sufficiently informed about sociological conditions to meet the public need. Yet here is the great frontier for Christianity in our day.

Yale Tackles the Problem

The Yale University Divinity School, under Dean Weigle, is probably offering its students the most adequate curriculum to meet modern demands and conditions of any seminary in the country. In addition to the courses in Christian ethics taught by Prof. Richard Niebuhr, which make a philosophical and theological approach to labor problems, this school has courses in social ethics, in Christian action and social change, in contemporary social systems, and a seminar that runs through the year on industrial relations and the labor movement. The school has just secured the appointment of the Rev. A. J. Muste, of the Labor Temple in New York, as lecturer for the coming year. He will visit the school for ten weeks throughout the academic year, giving lectures and conducting discussions on labor problems, bringing the stu-

dents the light of his experience in the general labor movement.

Dr. Muste, incidentally, is doing one of the most comprehensive pieces of work in American Protestantism to further an understanding of the labor movement, and to promote educational work in other matters of current interest to the average man and woman in the street—John Q. and Joan U. Public. The Labor Temple sponsors forums, lectures, consultations, international church services, free classes in English for the foreign-born, exposition and criticism of current political philosophies, and the interpretation of current events. A course of ten lectures was conducted last fall, for example, on "Psychology for the Proletariat." Among subjects discussed were "the difference between class-psychology and mass-psychology, the anxiety neuroses of the workers and the luxury neuroses of the rich, and the psychology of party life and of dictatorship." Many of these events and courses are free; others cost those attending five and ten cents. The unemployed are given free admission at all times.

Many of our seminaries cover current problems in their courses in social ethics. The following quotation is typical of answers received in response to the writer's inquiries: "We have no labor classes. In our work in social ethics, however, our students are, of course, introduced to the problems of labor in the present industrial order, and also to the question of the agricultural worker in dealing with the rural church. Our general attitude has been that the training of men in the techniques of fact-finding and social analysis is the most important contribution which we can make to their training as community leaders on the side of such problems as those involving the labor group."

Summer School Contributions

A few of the summer schools, such as that at Union Theological Seminary, are beginning to include a course in religion and labor relationships. At Union, Dr. Muste is in charge of this course and labor relationships are discussed from the viewpoints of both the employer and the worker. The relation of management to employees, labor policies in union and non-union plants, prevailing ideologies among employers, organization and functioning of labor unions, how strikes are caused, conducted and settled, exploration of the ways in which ministers and laymen may function, and formulation of the Christian attitudes toward all these problems are subjects studied and examined.

Church conferences and young people's conferences are gradually realizing the importance of the labor question and some of them have had special speakers and courses of study in this field recently.

Local churches, as a rule, do not trouble themselves much about social problems, but one which should be more famous than it is because of its concern for them is the Church of the People in Seattle. Here a people's forum is held each Sunday after the evening service, the motto of which is: "If there is anything in the universe that can't stand discussion, let it crack." A class in economics is held every Monday evening, in which the problems of unemployment, purchasing power, banking and taxation are taken up. The class is especially interested in the *American Guardian* plan of "Abundance." This church chooses a subject and studies it for several weeks. For example, last year socialized medicine was studied, and out of that discussion came the establishment of a birth control clinic, the only one in the state of Washington. Its pastor, the Rev. Fred W. Shorter, says, "We take up the cudgels whenever the occasion arises—on behalf of labor, for the Negroes, or for civil liberties." He believes "that one of the greatest contributions a group can make to our day is the development of creative thinking," and that "in the presence of barrages of propaganda, there is a great necessity that citizens of a democracy be able to discern truth from falsehood." This surely is one of the significant churches in America today.

How the Catholics Are Proceeding

In contrast to the Protestant grasp of the social situation, it may be interesting to note some of the activities of the Roman Catholic Church which we are accustomed to think of as a slow-moving body. Many of its leaders and forward-looking clergy and laity feel that these efforts are still very inadequate for the needs of its people. A labor school, which has the support of Cardinal Mundelein of Chicago, had a membership of about a hundred last year. There is also a school, sponsored by Archbishop Curley, at the Catholic University of America. A similar school recently started by a group of priests and laymen in New York, is held at Fordham University—not under its auspices, but using its facilities.

There is an important labor school in Brooklyn, the Crown Heights School of Catholic Workmen. Here round table and management conferences, and courses in labor laws, trends in government, labor relations, parliamentary procedure and current events are held. Classes are conducted dealing with the papal encyclicals—which form the basis of the teaching and discussions on social justice—rights and duties of workmen, and the part to be played by the individual, the family and the government in the social order. This school is for laymen, many of whom are union officials. The staff is composed in part of laymen.

The Church Has a Duty

There are three labor schools in New York, one being the large Xavier Free Labor School on West 16th Street. This school has lectures on social problems for teachers and lawyers. It also has classes for union men, non-union men, T. W. U. men, and in labor relations law for lawyers. The courses extend for ten weeks, and the faculty includes clergymen and laymen.

There is a labor school at St. Joseph's College at Philadelphia; there are three in the diocese of Milwaukee and five in Detroit. The attendance at these schools varies from fifty to over two hundred. Some of them are for trade union members, and others are for all kinds of labor. An employer school is also being planned under Catholic auspices.

Another type of Catholic school takes the form of an institute for priests only. This is conducted for one month

in the summer, five days a week, with a three or four hour class day. There are two or three such schools. Very important is the Association of Catholic Trade Unionists, a growing organization which endeavors to show Catholic workers how to make practical application of the Catholic faith to their work and to their trade unions, and how to keep alive the connection between their religious services and their daily work.

This year there was held in Cleveland the second National Catholic Social Action Congress which, according to the papers, had an attendance of some thousands of leaders in the field of social problems. The sessions lasted for three days, and the discussions included various phases of the general theme of Christian democracy.

It is of course impossible for our opinions to be united on all the pressing problems and needs of the day. But is it all right for the church to sit back with complacency while men's hearts are failing them for fear? Rather is it not our duty to carry on the church's mission, if we believe that Christianity holds the potential answers to the questions of a perplexed world? Certainly no one could accuse the Protestant church of any selfish interest in making an earnest study of the harassing problems of economy and labor, or of such incalculable problems as slum clearance, housing, playgrounds, hospitalization and shelter for the homeless. By doing so it would only be endeavoring to follow in the footsteps of its great Leader and Teacher, with his perfect comprehension of the problems of mankind—the problems of the rich, but especially the problems of those who toil for their daily bread.

With No Apologies to Barth

Twenty-Ninth Article in the Series "How My Mind Has Changed in This Decade"

By Halford E. Luccock

THE GHOST of Mother Hubbard disturbs me deeply as I undertake to write on the pretentious subject of "How my mind has changed in ten years." I cannot forget the tragic anticlimax: "When she got there the cupboard was bare." When I take the alleged mind out of its ivory box and try to look at it objectively I discover that there has not been so much change as ten years ought to show. That is a humiliating confession to make under the fierce light that beats about a page of The Christian Century.

The report, in brief, must be that outside of sharing genuinely in what has been the major religious trend of the decade, the recovered emphasis on a God-centered faith, my central convictions concerning the social compulsions of the Christian faith are substantially the same as in 1929, but deepened and intensified by ten years of history. This leaves me out on a limb as an unrepentant liberal, a position badly exposed to the strong winds of crisis theology and apocalypticism. But up to date I am still hanging on.

Inevitably through all the discussions on this topic of ten years' change in thinking there must be one great similarity. The best which those writers whose papers are published toward the end of the series can aspire to is a sort of "variations on a theme." It involves no risk to say that in all the papers there will be a recording of sensitiveness to what amounts to a rediscovery of God in the theological thought of ten years. There has been a shift from a faith which was largely an appendage to the culture of its time, intellectual and economic, to a faith more solidly on its own feet, standing to confront the world with revelation. The typical Christian outlook of the 1920's shared, to a degree which can only be realized in retrospect, in the secularism of its day and environment, leaving out almost all but mundane factors.

The theme song of the 1920's, expertly harmonized with the dominant notes of the time, was, "At length there dawns a glorious day." When the mood was hortatory, the hymn was "Work for the night is coming." Preaching was marked by range rather than depth, by vigor rather than intensity, by color rather than light, by outside sheen rather than apostolic content. The prayer was rarely, "O God our help in ages past." Ten years of thought and experience have made for the recovery of a more definitely Christian faith. In the most thoughtful minds in the churches the dark eclipse of God by man is passing. The weird and distorting shadows which such an eclipse cast over the face of faith are lifting. In some degree at least, old words have become freshly meaningful: "I saw the Lord, high and lifted up."

Candles Have Gone Out

The movement of religious thought in ten years might be expressed in two lines of a great hymn:

> When other helpers fail and comforts flee,
> O Thou who changest not, abide with me.

From the collapse of other reliances to which man has looked for salvation, but which he now knows to be houses built on sand, there has emerged into clearer visibility the essential reliance of the Christian religion, God. Indeed, allowing our imagination to gallop a bit, we may say that since 1929 we have been watching throughout the world a sort of secular Tenebrae service, of the kind held on Thursday of Holy Week. The service begins in light but gradually the lights on the altar and in the body of the church are dimmed, and the service ends in total darkness.

The world illumination in 1929 was not dazzling; but impressive candles of hope were burning. One by one they sputtered out. To many, the Munich pact was the snuffing of the last candle. Christian theology and the church are deeply indebted to all the various forces which

have acted in bringing about the shift to a God-centered faith—to the disillusionment with contemporary civilization, to fear, to Barth and the whole range of continental theology. In looking over the ten years we can no more miss the impact of these forces on Christian thought than a historian can miss the Great War in the decade 1910-20, or than one traveling through Switzerland can miss the Alps.

The Decade of the Dole

It is not too much to say that at the beginning of the decade Protestant Christian theology was somewhat generally diluted to an ethic which was supposed to be in the process of realization with the same march time as the general march of progress. There was much talk about God, of course, and about sin, but it was not sharp enough to disturb the orderly parade to Zion. The emphasis on a God of judgment which is a theological commonplace today would have been complacently dismissed in many quarters ten years ago as an inevitable, but temporary, survival of fundamentalism. For ten years ago the slide to Avernus was just beginning. On October 29, 1929,

> The king was in his counting house
> Counting out his money.
> The queen was in the parlor
> Eating bread and honey.

Then the paper boy delivered the evening paper telling about a momentous stock slump. And they lived miserably ever after.

The foregoing three sentences contain a compressed history of the United States, and of a large part of the world, for the last ten years. Already in retrospect writers are searching for a descriptive adjective for the decade of the 1930's; the choice at present seems to lie between "the dismal decade" and "the doleful decade." The latter has its points, for it was the decade of the "dole." The jazz party of the 20's, paralleled by the optimistic trust in automatic progress, broke up; the sound of revelry by night was interrupted by the subterranean rumble of an earthquake. The elevator loaded with humanity, due to shoot upwards to some sixty-fifth story of a skyscraper of man's own construction, jammed at about the tenth floor and then dropped. In that drop it was not only General Motors and A. T. & T. and other similar hopes of salvation that were deflated, but faiths as well.

The Economic Determination of Theology

All this is a commonplace, and was one powerful force in bringing about the changed outlook in Christian thinking in which we all share. Indeed, there may be data here for some future Marxian philosopher to use in a thesis demonstrating the economic determination of theology. The economic system, following a war, is stalled; the flow of dividends is dammed; consequently theology follows the advice of Paul and turns "from these vain things to the living God." But the history is too deep and wide to be crowded into any merely economic explanation. It is part of the universal pattern of faith shaped by experience. In the religious view of the calamity as the judgment of God on sin, there has been the spiritual experience recorded in the 107th Psalm: "Their soul melted away because of trouble. They reel to and fro like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble."

As has been frequently observed, in times of prosperity Christians tend to become Greek in their theology; in times of adversity they again become Hebrew. The movement from Greece to Judea has assumed the proportions of a great trek. Out of experience the emphasis has shifted from the immanence of God to his transcendence; from rationalism to revelation. The process might be put into old words, that "man's extremity is God's opportunity." There has been a compulsion to find other sources of salvation than those we have looked for in the ingenuities of a secular civilization.

Today words of purely secular hope have a musty flavor. They bring little more heartening than do embossed bonds in a company which has gone bankrupt. Witness Harry Elmer Barnes' recent words: "It is too much to believe that *homo sapiens* who has brought forth a Leonardo, a Shakespeare, a Beethoven, an Einstein will allow fanatical obscurantism to plunge him after a million years into the suffering darkness of the sub-man." But *is* it too much to believe? Especially if one reads the newspapers three days in succession? For the *sapiens* part of *homo* has gone under a bit of a cloud. *Homo* has a remarkable gift for making every one of his advances into one of the world's diseases. If all our hope is in *homo sapiens,* that is nothing to sing about. Any real hope must be found in that other music: "He shall reign forever and ever."

Debt to Liberalism

In this spiritual pilgrimage I have shared. Where I part company with some whom I have admired and to whom I am deeply indebted is that I cannot join heartily in the presently popular Hymn of Hate to liberalism. Let it be granted freely that "liberalism" is an India-rubber word, and has been stretched to cover many different things. And thereby hangs a good deal of the present theological and religious confusion. We need a new word to cover some of the permanent values which were denoted by the word. But no single word has emerged in answer to that need.

So many people who have adopted the new orthodoxy—call it what you will: Barthian in derivation, continental theology, transcendent as opposed to immanent—have not only repudiated the old home of liberalism, but have libeled it as they have gone out. A "liberal" has been defined as "a person who holds the right views but lacks the courage and single-mindedness to do anything about them." That type of liberalism has been weighed in the balance and found wanting. We have seen the futility of political liberalism, with its will-o'-the-wisp hopes from extension of the suffrage and its fear of change in the economic structure of society. Yet, represented by the word have been and are values which have been all too lightly thrown away, values essential to any Christianity with relevance to today's need and power in it. Many have gained a so-called religious "realism" and lost at the same time a social realism.

In many who have oriented their thought to Barth as to a new planet swung into their ken, God has been made

so completely transcendent and far off that it does not make much difference to humanity on earth whether he is there or not. The transcendence of God is so emphasized that it effectively removes him from human life by lifting him so high above the human struggle for righteousness, justice and peace that he does not touch it. It is a strange paradox that the extreme exaltation of God may have the practical effect of atheism. In many who have accepted Barth uncritically the Christian's native hue of resolution is sickled o'er with the pale cast of "wholly otherness." I cannot accept at all what seems the false alternative set up between "liberalism" and the acceptance of Christianity as the supernatural revelation of God through Christ.

Trading Faith for Dialectic

The disparagment of reason which has such a central place in the thinking of many adherents of the new orthodoxy seems to me nothing less than trading a great religious birthright of a faith rooted in human experience for a mess of dialectic. The reiteration of the dogmatic, "This is the word of God," seems too much like Father Divine's counsel, "Relax the conscious intelligence." To me, the basic Christian apologetic is still the capacity of the fully developed personality as an instrument of the apprehension of reality, that is, of God. A "wholly other" God is no God for me. When everything "subjective" is eliminated, the only way in which God becomes real for me, through what I can experience as something akin and not "wholly other," has been eliminated.

This sort of theology quite begs the questions which to a large part of our generation are the very ones upon the table for discussion. To the question, "How do you know this is the word of God?" there is no answer but a booming insistence, "I know because I know." Dr. Harris Franklin Rall has expressed forcibly my personal feeling: "Just what is this Word of God, just where do we find it, and how can we know it? Barth is so afraid of humanism, so anxious to assert the transcendent and sole and absolute action of God, that he cannot give satisfactory answer to these questions. Man is not to judge the Word, only to accept it. On the human side, faith is just a 'vacuum,' an empty space, and when Barth sets forth the meaning of this Word, it becomes under his hand the traditional creeds, the Augustinian-Calvinistic system of theology in extreme form, with its absolute election and predestination, often too highly abstract and even speculative, with matters constantly settled in the old way by appeal to the letter of the Bible."

Social Inadequacy of Barthianism

I feel most strongly the social inadequacy of this preoccupation with "classic" theology. Is it not fair to say that to a large extent our present economic system, which is the real challenge to the Christian religion today, was built up by people who believed in the classic theology, much the same thing that we are asked to accept as a new revelation? Writing about Barth's book, *Trouble and Promise in the Struggle of the Church in Germany,* Professor Burton Scott Easton asks a sharp question at this very point. "Perverse though its methods have been, nazism has really tried to do something for a distressed nation. Has Dr. Barth's insistence that religion moves in a realm above humanitarianism helped or hindered in winning respect for Christianity?"

More strongly than ten years ago I feel the urgency of the compulsions to attempt social and economic change which are in the Christian conception of God. The permanent values in the whole group of attitudes roughly called liberalism seem to me to be expressed with a timeless worth in Walter Rauschenbusch's little book, *Dare We Be Christians?* His contention there will never be "dated." Starting from the conviction that love is the central thing in Christianity, he argues that the task of Christians is to organize their whole life and the life of society upon the basis and by the power of love. This has been lost sight of by many who have been confused by a false syllogism after this order: "Superficial optimism is a bad thing. Many liberals were superficially optimistic. Therefore, liberalism was a bad thing."

The world is confronted today by a tragic "or else." We use the phrase frequently, usually in the form of a threat, "You do this, or else—" It is a divine phrase as well. Sounding out through the explosion of bombs and scores of bitter conflicts is the command: "Get your life organized on the endurable foundation of Christ—or else." As someone has convincingly put it, contemporary history is shouting, "Learn to live like brothers or you cannot live at all."

Democracy in Peril

Here in the United States, for instance, we are hearing much talk about the need of "dramatizing democracy." It is a timely word. But the effective dramatization of democracy will never be made by learning to sing "The Star Spangled Banner" as well as the nazis sing the Horst Wessel song, or by loud shouting about the glories of democracy. It will only be done by making democracy work as a foundation for broad human welfare. Unless democracy can carry through the social changes which will reduce unemployment on a large scale, all the paeans of praise will be futile. Germany and Italy turned to dictators under the pressure of unemployment, hunger, insecurity, frightful economic conditions. The same conditions in the United States will produce a similar result.

Some outlines of the future picture begin to come clear. Up to the present the United States has been able to deal at least partially with unemployment and the need for relief by borrowing against the future. That cannot go on forever. What then, little man? Taxation! That will be greeted by loud howls and savage opposition from the holding classes. The temptation to take the easy fascist solution of force and work camps will gather strength. Where will the church be in that struggle? There is a great danger that it will be on the side of reaction, that, blinded by middle class interests and prejudices, it will fail to see where the moral and spiritual compulsions lie. Democracy must be not only political but economic as well. It must go on from a half-hearted political democracy to a genuine social democracy.

Amid all the tocsins sounding for a war to save democracy again, my mind remains unimpressed. I still believe

in the futility of war. In that respect there has been a tremendous change since twenty years ago; none since ten years ago. Just twenty years ago I committed—that is the right word for it, for it was a sin—a book with the title, *The Christian Crusade for World Democracy,* in which I showed that the World War was a logical and inescapable extension of the New Testament. It was used as a mission study textbook but, thank God, it has been long out of print. But I still keep a copy for my sins, and read occasionally the chapter which emits a trumpet call to load the guns for Jesus. We loaded the guns, but it is hard for me to see that it did very much for Jesus. Any argument that I have yet read in favor of having the United States go to war to throttle fascism appears to me to be just as specious and deluded as that vicious book of mine of twenty years ago. Consequently I am not moved by the shrill music of the fife and drum corps now tuning up on the theological right—and on the left. I still believe that the only way to avoid a "peace" treaty as bad as Versailles, or worse, is to avoid a war that inevitably leads to it.

There are no words hurled today by religious realists who are willing to go to war more loaded with contempt than the epithet "romantic optimists." Those words have become the ultimate anathema. Yet I fail to see any group in our present world more deserving of the name "romantic optimists" than the hard-headed realists who believe that through the means of another carnival of slaughter we can ever arrive at a Christian end. We tried it once. Are we never to learn from experience? And with whom are we to march off to God's Holy War? Are we to go over the top with Chamberlain and Bonnet, those valiant defenders of democracy, freshly crowned with the laurels of the betrayal of democracy in Czechoslovakia and Spain? If that is "realism," I'm a romantic! And there is no hope of my conversion to a more "practical" view.

One thing more. We are greatly concerned for the doctrinal authority of Christianity. But in this century the ethical failure of the churches has greatly weakened the doctrinal authority. More ethical failure in dealing with these social issues of livelihood and mass slaughter will weaken it still more.

BOOKS

How Nations Decay

THE GLADIATORS. *By Arthur Koestler. Translated by Edith Simon. The Macmillan Company, $2.50.*

SPARTACUS and the gladiators and slaves whom he led in the great revolt of 70 B.C. become as contemporaneous as John Erskine's Helen of Troy under Koestler's skillful portraiture and Edith Simon's amazingly skillful translating. The comparison has reference only to the avoidance of those pseudo-classicisms and those superficial characteristics of the King James Version by which more conventional writers attempt to give the flavor of antiquity, and to the treatment of Greeks and Romans as living people and not as stuffed togas. But this novel, if it can be called one, is deadly serious in purpose. It is a picture of the decay of the Roman republic, a study of the social, political and economic causes of that decay, and of the motives, methods and ultimate failure of a proletarian revolution. "Why," asked Spartacus, "should the strong serve the weak and the many serve the few?" It is a fair question even now. Spartacus planned a utopia, "Sun State," in which there would be no masters and no slaves but peace and plenty for all. A hundred thousand slaves and landless men joined him. But he had to make too many compromises. He had to form alliances with other enemies of Rome whose ends were not his ends. He had to become a dictator to weld his rabble into an effective instrument against the other dictators. "There is no more dangerous tyrant," said Zozimos, "than he who is convinced that he is the selfless guardian of the people. For the damage done by the congenitally wicked tyrant is confined to the field of his personal interests and his personal cruelty; but the well meaning tyrant who has a lofty reason for everything, can do unlimited damage." Sun State failed because it had to choose between a return to servitude and the resort to brute force. Quite appropriately, it was Crassus, no great soldier but the richest man and the crookedest politician in Rome, who dealt the final blow. This is an entertaining story, if you want to take it that way; and a good piece of history; and a terrible and tragic parable for our own times. Its chief significance is not historical but contemporary. Nations still decay, and reform movements fail, for the same reasons.

W. E. GARRISON.

When New Theology Was New

THE MODERN MOVEMENT IN AMERICAN THEOLOGY. *Sketches in the History of American Protestant Thought from the Civil War to the World War. By Frank Hugh Foster. Fleming H. Revell Company, $1.75.*

THIS ABLE and interesting volume, consisting of lectures given at Andover Newton Theological School in 1914 by the late Professor F. H. Foster, is a valuable contribution to the history of American theology. We are indebted to Dr. John Gardner Greene of Boston for securing Professor Foster's consent to the publication of the lectures and supervising their publication.

Professor Foster had a unique and somewhat dramatic place in American theology, having been at one time an ardent protagonist of orthodoxy and the leading historian of the New England theology *(Genetic History of the New England Theology,* University of Chicago Press, 1907) and later, in the above volume, its repudiator and the announcer of its "collapse." In the present volume he continues the history of Congregational theology in America (supplemented by some representatives of other denominations, mainly Baptist) up to the year 1914. The result is a clear, concise, mainly critical survey of the work of most of the leading theologians of this period, commencing (after the Introduction) with "Eschatological Beginnings," followed by "The Reception of Evolution by Theologians," "The School of Bushnell," "The School of Henry Ward Beecher," "George A. Gordon," "Influences from Abroad," "William N. Clarke," "Liberalism under the Full Influence of Evolution," "Oberlin and Henry C. King," and closing with "The Radical School" and a "Conclusion."

The major excellencies of the treatment, in the judgment of the reviewer, are: (1) its distinct tracing of the beginnings of the new movement to a revolt against the doctrine of endless punishment; (2) its clear outline of the progress in the acceptance of the theory of evolution by American theologians; (3) its perception of the culmination of the New Theology in George A. Gordon and its discerning appreciation of his contribution to theology; (4) its emphasis upon experience as the source and guide of theology, recurring throughout the volume and strongly affirmed in the closing chapters as the author's own principle of reliance.

The chief deficiencies of the treatment are: (1) its failure to give an adequate account of Horace Bushnell, the founder and formulator of the New Theology; (2) its misapprehension of the new trinitarianism (as it may be termed) of the New Theology; (3) its singular oversight of the place of the social motive and outlook in the movement, an interest which was commanding in the minds not only of Washington Gladden, but of William J. Tucker and Walter Rauschenbusch (who are not even mentioned) as well as of Josiah Strong, Henry C. King and others.

The New Theology was a much more distinct and well defined movement than Professor Foster has depicted it, beginning with Bushnell and closing with George A. Gordon. Its chief doctrines were the divine immanence and fatherhood, the Christocentric character of Christianity, and the redemptibility of humanity. The "radical school"—described by Professor Foster as represented by Professor Levi L. Paine of Bangor Seminary, George B. Foster of Chicago and the author (who quite fittingly includes himself in an "objectively autobiographical" manner)—had little connection either with the general movement recounted in the preceding pages or with present-day radicalism and has already given place to the new supernaturalism, historical theology, naturalism, humanism and personalism, all of which have come to the front since "the modern movement in American theology."

JOHN WRIGHT BUCKHAM.

Books in Brief

SOCIAL PROBLEMS VISUALIZED. *The National Forum, 850 East 58th St., Chicago.*

The seven parts, included in loose-leaf covers of something more than ordinary manuscript size, give a graphic presentation of data concerning economic problems, cooperation, agriculture, international questions, health, alcohol and a group of miscellaneous topics such as birth-rate, automobile accidents, crime and housing. This is not merely a collection of diagrams, though data are given diagrammatic form wherever possible. There are figures and words as well, but no words are wasted. The object is to present the significant facts, carefully checked and well organized, in such a manner that both their substance and their meaning can be grasped without any lost motion on the part of the student.

NEXT TO VALOUR. *By John Jennings. The Macmillan Company, $2.75.*

An 820-page novel, aimed straight at the Kenneth Roberts *cum* Anthony Adverse *cum* G. A. Henty public. The scene is laid in the Hampshire Grants during the days of early settlement; Roger's Rangers again pit their woodcraft against the wiles of the painted savages; Wolfe again storms Quebec, after the hero (again) has shown him how to climb to the Plains of Abraham. When we think of the number of tales we have read in which the hero showed Wolfe how to reach the Plains of Abraham, we wonder whether the British commander had anybody in the ranks except guides. But don't take this as criticism of this book. It's a good yarn, and long enough to fill up quite a chunk of the summer.

THE PRIVILEGE OF AGE. *By Vida Dutton Scudder. E. P. Dutton & Company, $3.50.*

Miss Scudder need not have pleaded the privilege of age to excuse the publication of these collected essays and articles which have appeared in magazines during the past twenty-five years. They are timeless and well deserve such perpetuity as reprinting and solid binding can give them. The author is a lifelong Anglo-catholic and an almost lifelong member of the Socialist party. She explains this paradox (if it is one) in one of these essays, "Tensions and Divisions," and throws further light on it in "Mysticism and Social Passion." Other essays touch neither of these issues; for example, the particularly happy one on "Plato as a Novelist." But the prevailing tone is that of a deeply devout social revolutionary who can at once praise Lenin (without being a communist) and give thanks for the Catholic revival (without being a Romanist).

Books Received

Stalin, A Critical Survey of Bolshevism. By Boris Souvarine. Longmans, $4.50. (To be published Sept. 18.)

Christianity and Morals. By Edward Westermarck. Macmillan, $5.00. (To be reviewed.)

Values That Last. By Clovis G. Chappell. Cokesbury, $1.50. Everyone should know by this time what a volume of sermons by Chappell is like, for he has published a dozen of them and they have been widely read. If there are any who do not know, they may wisely start right here. They will find in these sixteen sermons most of the qualities that make good preaching. They deal with central and abiding themes; they are clear in thought and statement; they breathe earnestness and sincerity; they call for action; they are well illustrated but not over-illustrated; they hold attention to the last word.

Faith in the Mysteries. By Earl G. Hamlett. Cokesbury, $1.00. These "three-minute interpretations of life" express ideas and affirmations concerning the mysteries of two worlds. In three minutes there is little time to argue. What the author offers is not proof but testimony to his own faith and suggestion for the kindling of the reader's thought.

The Message of the Book of Revelation. By Cady H. Allen. Cokesbury, $1.50. The jacket describes this as a "sane interpretation." It is. The author understands the nature of apocalyptic literature. He places this book in its setting by a description of Rome and the church in the latter part of the first century, and gives a modern application to its teaching concerning the Christian assurance of victory, the nature of that victory and the grounds of that assurance. He wastes no time on fantastic interpretations of the book's lurid imagery. The author is a Presbyterian missionary in Iran.

Pioneers of Religious Education. By T. F. Kinloch. Oxford University Press, $1.25. In few words (144 pages) but with ample learning, the author surveys the history of religious education from the Christian humanism of Erasmus and Colet, through the work of the early Jesuits, the Bohemian Comenius, the German pietists, the Moravian Zinzendorf, and on through Pestalozzi, Schleiermacher and Thomas Arnold to the modern English day schools.

The Teaching of the New Testament. By A. W. F. Blunt. Macmillan, 60 cents. This S. P. C. K. handbook presents the teaching of the New Testament as essentially doctrinal, even dogmatic, but attempts to avoid the odium often attaching to dogma. The ethical teaching of Jesus gives the impression of being so "casual and discontinuous" that "it may even be doubted whether a systematic analysis is worth making." The culminating chapter is on the atonement.

Trails for Climbing Youth. By Louis C. Wright. Abingdon,

$1.00. Helpful and appealing addresses and conference talks by a Methodist minister who has done a great part of his work with youth.

Tent Pegs and Other Stories for Children and their Friends. By Paul Franklin Swarthout. Abingdon Press, $1.00.

Save Money! By John M. Versteeg. Abingdon, $1.00. This is the official text for the United Stewardship Council of the United States and Canada. It has everything that a good book on stewardship needs, including a wise caution regarding the loose use of that word. The author shows keen understanding of economics, religion and the relation between them. His discussion shows earnestness without fanaticism.

Chesterton as Seen by His Contemporaries. By Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $2.50. A collection of impressions of G. K. C. as recorded by many who knew or heard him, woven into a fairly continuous account of his life.

The Priory. By Dorothy Whipple. Macmillan, $2.50. A novel.

Adult Education in the Church. By Lewis Joseph Sherrill and John Edwin Purcell. Presbyterian Committee of Publication, Richmond, Va., $1.35. A revised edition of the approved textbook for a standard leadership course. The revision has had in view not only bringing it down to date but making it more suitable for interdenominational use.

Cultural Relations on the Kansu-Tibetan Border. By Robert B. Ekvall. University of Chicago Press, $1.50. Even those who have no special interest in Tibet and who may not know where Kansu is (on the northeast corner of Tibet) will find here a significant addition to the study of the general problem of culture contacts. The author was born in the region covered by this study, spent his boyhood there and later returned as a missionary, still later becoming a student of sociology and anthropology.

CORRESPONDENCE

It's the Same War

EDITOR THE CHRISTIAN CENTURY:

SIR: On first seeing the devastation in northern France, an English journalist declared, "The Germans have done this." But after a year at the front, he declared, "The war has done this," and a hatred of war supplanted that of the Germans. On beholding the terrible cruelties in Europe today, we are declaring the Germans have done this. Must we go through another war, to learn that war is responsible for these cruelties?

War is responsible for fascism. And are Germans any more solely responsible for continuing the war than for beginning it? Did Germany's enemies end the war twenty years ago, or did they merely change its nature from one of violence to one of attrition?

The war has not been ended, nor has there been an honest attempt to end it. And until there has been an honest attempt to end it, the issue is no different than in 1914; and few believe today that was a moral issue.

New York, N. Y. FRANK D. SLOCUM.

A Coughlinite Terror?

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial recently published in The Christian Century likening Father Coughlin to Adolf Hitler is amply borne out by Coughlinite activities in New York, Philadelphia, Jersey City, Chicago and elsewhere. Violence and intimidation have become the accepted program of the Coughlinites to stifle peaceable assemblies of which they disapprove. They shout vile slanders and calumnies on the streets. Four cases of stabbings are directly attributable to them, of which one may be fatal. Liberal organizations have been unable to find meeting halls in several cities because of the fear of the landlords that the Coughlinites might damage their property. Literally a reign of terror is being unloosed in many places.

The accession of Hitler in Germany and Mussolini in Italy was preceded by just such a terroristic campaign as the Coughlinites are now waging.

It is time that America was warned of the danger to its freedom and liberty. The old committees of correspondence which have been used before when our country has been in danger should be revived. Committees should be set up in all communities to counteract Coughlinite and other nazi propaganda. Members should pledge to write a minimum number of letters each week to their local papers and periodicals for publication refuting nazi and fascist propaganda. America must be warned before it is too late.

New York, N. Y. EDWARD T. FRIENDLY.

More on the Royal Visit

EDITOR THE CHRISTIAN CENTURY:

SIR: The brethren of my church who treat you with unwonted severity over your royal visit comment, are not the universal voice and conscience. You, as I understand you, need no defender, and will not be diverted. But I am impelled to make one or two observations.

Your suspicion of ulterior motives in the royal visit is surely not too dark and sinister, especially as Mr. Chamberlain said publicly in a speech broadcast to us, that it had accomplished its purposes. He did not mention what the purposes were. But it is not being evil-minded to infer what was planned after Munich in this world of power politics and international intrigue. People "harmless as doves," as we ministers are urged in Matthew to be, are not too naive to notice "Cliveden Sets" and attempts to build power *fronts* on a basis hard to rationalize and defend. So I can understand your observations without rage and without too much consternation. My Canadian prejudices might look no less un-American than your outlook is sometimes a little un-Canadian. You help greatly towards things that will be, by the grace of God, ecumenical and cosmopolitan. Meanwhile our human lot is difficult, and I welcome your help against "the prince of this age"—National Sovereignty!

United Church of Canada, ARTHUR H. ROWE.
High River, Alberta.

EDITOR THE CHRISTIAN CENTURY:

SIR: As two Canadians—Revs. A. D. Mackenzie and R. J. McDonald—have written upon "The Royal Visit," in the July 12th edition of The Christian Century, it might not be out of place for a third to make a few comments.

(1) In this locality, which is within a few miles of the Bay of Quinte, where the United Empire Loyalists landed, every person with whom I have talked about the matter—regardless of what they think of British policy in Europe—are of the opinion that the visit of their majesties, our beloved king and queen, was designed by the British Parliament to help develop among Canadians a greater loyalty for the crown; and to get the United States of America more fully behind British foreign policy. They see no other sufficient reason for permitting their majesties to go abroad in such dangerous times.

(2) There seems to be the implication (in the correspondence referred to above) that love for, and loyalty to, our sovereigns carries with it a backing of the policy of whatever political party happens to be in power in Britain. But this is not the case. Here in Canada we all love our king and queen, than whom there are few finer personalities; but we do not all approve of the policy of the British government.

(3) The overwhelming majority (perhaps all) of the people in Canada are opposed to war and want only peace. But when it comes to the question of how to establish a peace that will be permanent there are vast differences of opinion. In the Bay of Quinte Conference of the United Church of Canada, the majority of our delegates, both to presbytery and to conference, still think that it may be necessary to oppose "aggressor" nations by military force. But a large number of delegates are satisfied that this is not the road to peace, and some refuse to follow it.

Thomasburg, Ont. H. B. HERRINGTON.

Baptist World Congress Meets

Gathering Largest in Southern History —Stress Religious Liberty—Launch World-Wide Gospel Crusade

(Special Correspondence)

ATLANTA, July 27.—Peachtree street once felt the conquering tread of General Sherman's army marching toward the sea, and has recently had its fame widely revived by Margaret Mitchell's Scarlett O'Hara and Rhett Butler, but according to Atlantans nothing like the Baptist World Alliance has ever before happened in the deep south. The sight of 125,000 people watching a religious street parade; of 57,000 passing through the recording turnstiles of Ponce de Leon park for worship, with half as many more denied entrance on one evening; of 20,000 assembled at noonday at Five Points, in the heart of the business district, to hear a sermon; of newspapers and radios day by day for a week almost wholly given up to reports of these evangelical meetings —this was an amazing phenomenon.

The sixth congress of the Baptist World Alliance convened on Saturday afternoon, July 22, in the Ponce de Leon baseball park, where sessions were subsequently held, with President George W. Truett in the chair. In a real sense it was his congress; he was factor number one in this great outpouring of the representatives of 12,000,000 Baptists gathered from 60 nations. For this southland is his country—he is the hero! He is pastor of the largest Baptist church (white) in the world and the head of his denomination in all the earth.

Color Bar Knocked Down

Factor number two was the general chairman of local arrangements, Dr. Louie D. Newton, through whose ingenious efforts largely Atlanta's huge Negro population was brought into sympathetic, unbounded cooperation. Nothing was left undone to impress everyone with the fact that the Baptist World Alliance was not to be color-struck. The first vice-president is Dr. L. K. Williams, Chicago, president of the Negroes' National Baptist Convention and pastor of the largest Negro church in the world. On the opening program three out of five of the speakers were Negroes. When the sectional placards came to be construed as means of segregation, they were summarily swept away with official pronouncements that the Negroes must feel free to sit anywhere they chose. Negro church houses were used for sectional meetings. Negroes spoke at almost every session.

This astonishing meeting, which compels explanations at the outset, must include the new president, Dr. J. H. Rushbrooke, London, who as executive secretary has become a comradely bond among Baptists around the world. He defined the function of the alliance as being primarily to show the essential oneness of the Baptist people, to import inspiration and promote cooperation among them. Naturally, his report of the five years between the last meeting in Berlin and this in Atlanta was awaited as the big event of the congress. He reminded his hearers that in Berlin the Baptists, in their fifth congress, the largest assembly of that faith ever held in the Eastern hemisphere, gave utterance to condemnation of war, of exaggerated nationalism, and of racial discrimination—printed reports of which the German authorities afterward suppressed. "We were," he declared, "the first Christian communion to give collective recognition to the principle that if a true family of nations is to emerge, the doctrine of state sovereignty must be modified. Our deliverance is echoed in the Oxford Conference of 1937. The Jews of America and Britain and other lands publicly thanked us; in eastern Europe they went further by thanking God in their synagogues for the Baptist witness."

Scorn Toleration, Demand Liberty

Concerning the ecumenical movement, Dr. Rushbrooke asserted that in spite of noble resolutions at Oxford, it is actually used by a section of Anglicans as a weapon against the liberty of Rumanian Baptists, whose freedom the alliance has powerfully defended. He insisted that while the harshness of the government toward Rumanian Baptists has been moderated, there can be no satisfaction until guarantees of liberty there have been firmly founded in law. Concerning "the appalling martyrdom of China, the scandal of the world," he asserted "we could have stopped it but did not."

The deliverance of the congress which drew the most emphatic comment was that of President Truett on Sunday afternoon before 42,000. Not the greetings of President Roosevelt, which stressed the importance of religious liberty, nor yet the message of David Lloyd George in eloquent praise of Baptists' defense of it, held a tithe of the interest which centered in Dr. Truett's address. He proclaimed that the Baptists wish not toleration, but liberty for all religionists. Toleration is a concession from a majority to minorities, the gift of man; liberty is the gift of God, and it must be for all men. He objected to governmental recognition of any given religious group. He expressed solicitude about the safeguarding of religious liberty in America as well as in other lands. He discriminated at length between the essential spirituality, democracy and principles of unity among Baptists and those of other bodies, notably the Catholics. He closed with an eloquent plea for evangelism.

As might be expected from a meeting dominated by Southern Baptists, the chief emphasis of the congress was upon evangelism. Sunday evening such speakers as Dr. Robert E. Speer, New York; Mrs. W. J. Cox, Memphis; Rev. J. B. Middlebrook, Huddersfield, England; Dr. Gordon Palmer, Philadelphia; and Dr. L. R. Scarborough, Texas, were heard on the subject. Monday morning such aspects as the primacy of the work and methods adapted to present-day conditions, personal efforts, and relation to education were discussed. The English-speaking group, which filled the auditorium on Wednesday, devoted the afternoon to evangelism. During the morning the alliance had constituted a large international committee, headed by Dr. W. Pitt Beers, to promote a world-wide revival over a five-year period. All agreed that the regeneration of society must be preceded by the regeneration of individuals, and in many instances social reconstruction was greatly minimized, sometimes derided as irrelevant to religion's task. A more balanced ideal was presented in the congress sermon by Prof. A. T. Ohrn, Norway.

Yet the congress heard Justice R. Wilson Black of London arraign the liquor traffic, listened to Dr. Luther Wesley Smith of Philadelphia assail Hollywood, and applauded numerous attacks on communism and totalitarianism. Among the resolutions were one against gambling and intemperance and another against racial injustices, thus partially, at least, aligning the congress with all who believe in the social applications of the gospel.

There was constant talk and prayer for international peace. Commission No. 1, of which Principal N. J. Nordstrum, Stockholm, was chairman, reported on "What Baptists Can Do to Avert War and Promote Peace." His discussion was mostly of theological principles, with reliance on the evangelistic program—"none but changed people can change the world." He would not decry all use of force, for the good or evil of force depends upon the character and aims of those who employ it. With him Dr. Rushbrooke would fully agree, and adds: "War is the great tragedy, the great 'illusion,' as Norman Angell called it, and it is to be avoided at almost any cost. But not at all cost. There are things for which men must be prepared to die. There are principles to which even this sacrifice is due."

A goodly group, believing none the less in personal evangelism but also in the possibility of justice, economic and political, pointed out that dictatorships spring out of the soil of the social unrest which voices the cry for liberty, and that without proper attack upon these injustices tyranny which denies the very existence of the church comes into being. The effort to inaugurate a commission for a report on such conditions was headed by Dr. M. E. Aubrey, chairman of the important resolutions committee. Friday morning was devoted to the church and the community.

Not Afraid of Cooperation

The commission to report on "The Baptist Contribution to Christian Unity" was submitted by Principal W. Holms Coats of Glasgow on behalf of Principal H. Wheeler Robinson of Oxford. Speakers included Dr. John R. Sampey, Louisville, who defined the New Testament doctrine of the church to mean local churches, else a generic term; Dr. D. J. Evans, Rochester, who spoke on "The Church as a Field"; H. L. Taylor, past president of the Baptist Union of Great Britain and Ireland, who discussed "The Church as a Force"; and Rev. Paul Schmidt, pastor of the First Baptist Church of Berlin, who had for his subject, "The Church as a Fellowship."

Rev. Benjamin Pradham, Cultack, India, and Prof. H. W. Tribble, Louisville, re-

sponded with discussion. Some on this commission believed that the Baptist witness was secondary to the common Christian witness needed by the condition of the world at the present time, but the majority were unwilling to make this distinction. Dr. Tribble apparently had the commendation of the vast audience in his statement: "If we stand loyally by the principles that are essential to our faith, we need not be afraid to cooperate with other Christian bodies that do not violate our distinctive beliefs, we become isolationists and obstructionists in an hour when courageous and cooperative progress is imperatively demanded of the followers of Christ."

Discuss Findings of Oxford, Edinburgh

Commission No. 3, Prof. W. O. Carver, Louisville, chairman, had for its subject "The Reports and Findings of the Oxford and Edinburgh Conferences." An elaborate questionnaire had been submitted to the members of the commission for answer. The chairman sought to summarize the result. He reported a much more sympathetic appreciation of the purposes and findings of Oxford than of Edinburgh. There was general apprehension lest the ritualistic groups in both conferences might injure the great good believed to be potential in them. "With reference to the Edinburgh declaration," the report indicates, "European Baptists who have suffered much at the hands of state churches, some of whom are under immediate and severe persecutions and handicaps by reason of the dominant churches in their lands, had little sympathy and strong and fearful resentment toward movements which look toward unification with such authority and power as experience teaches them are greatly to be dreaded." Special deputations were appointed to call upon the Rumanian minister at Washington and upon the Russian ambassador.

The report further stated that the distinction between Christian unity and church union was clearly apprehended in all the replies save one, but whether there is danger of self-deception on the part of Baptists in insisting on spiritual unity while rejecting all assent to or thought of church union did not receive unanimous answer. It was felt that Baptists ought fully and frankly to search their ideas and consciences to make sure that Christian unity is not a mere abstract ideal by which they evade all responsibility for expressing an actual unity of the spirit in some forms of concrete fellowship.

The report discussed the question of whether Baptists should enter into the World Council, with the conclusion that cooperation in the World Council, or in any other form, cannot be purchased at the cost of breaches in the Baptist fellowship. It was felt, however, that cooperation with the council on the part of any body of Baptists, such as the Northern Convention, should not constitute a breach of fellowship or confidence on the part of others.

The missionary interests of the church were amply cared for in the historical pageant which drew the largest crowd of all the meetings, by a brilliant address from Dr. Earl V. Pierce of Minneapolis, also in a demonstration through moving pictures, given on Wednesday night, and in various sectional meetings. Among the latter were one for the laymen, presided over by President Pat M. Neff of Baylor University; one for women, over which Mrs. Albert Matthews of Toronto presided; several for the language groups, with a long list of distinguished speakers; one for the young people, with Dr. T. G. Dunning of London in the chair; and one in behalf of the preservation of Baptist history, held in the Wheat Street Negro Church, where a world-wide Baptist historical magazine was proposed.

The churches of all faiths in Atlanta and for 100 miles around threw open their pulpits to the visitors, a preference being shown for those from other nations. In addition the various denominational groups expressed their good will through striking advertisements in the newspapers which paid tribute to the Baptists. The two sermons by Dr. C. Oscar Johnson, of St. Louis, one downtown, the other closing the congress, attracted the most notice.

Besides President J. H. Rushbrooke, other officers who were elected included: Executive secretary, Dr. W. O. Lewis, Paris, France; associate secretaries, Dr. Clifton D. Gray, Lewiston, Me., and Dr. Louie D. Newton, Atlanta, Ga.

Vice-presidents: Dr. E. A. Fridel, of Berkeley, California; Dr. N. J. Nordstrom, of Stockholm, Sweden; Dr. C. J. Tinsley, of Sydney, Australia; Dr. H. Luckey, of Germany; Dr. L. R. Scarborough, of Fort Worth, Texas; Dr. L. K. Williams, of Chicago, and Dr. S. U. Zau, of China.

For treasurer: C. T. Le Quesne, of London, England, for the east; and Albert Matthews, lieutenant-governor of Ontario, Canada, for the west.

Because of the disturbed conditions in the world, selection of the next place of meeting was left to the executive board.

JOSEPH MARTIN DAWSON.

Council of Southern Churches Proposed

Addressing an interdenominational conference at Blue Ridge, N. C., Bishop Ivan Lee Holt of the Methodist Church said that, in view of the fact "two of our strongest southern denominations have refused to cooperate" in the Federal Council, a cooperative organization of southern churches corresponding to the Federal Council of Churches of Christ in America should be established.

Two Sects Force Change in State School Law

Contending that higher education is worldly and leads to sin, Amish and Mennonite groups in Pennsylvania have succeeded in forcing that state to make a change in its education laws which will permit children to leave school at the age of 14 for farm and domestic work, provided they have completed the highest grade of elementary school in their district. This will lower the compulsory education standard by one year.

Philadelphians to Make Pilgrimage to Spain

The Spanish minister of interior, Ramon Seranno Suner, has invited American Catholics to visit Spain in order that they may learn "the truth" about that country and see the havoc "wrought by the enemies of the church and religion." Thirty Philadelphians have accepted the invitation.

Hold Vespers at Western Fair

Mixture of Faiths Cooperate at Temple of Religion—Peace Workers Meet at Mills College

(Correspondence from Northern California)

SAN FRANCISCO, July 17.—The Temple of Religion and Tower of Peace at the Golden Gate International Exposition, which houses a number of religious exhibits and holds Sunday afternoon vespers and daily organ recitals, has been fairly well attended. The auditorium seats 250 people. Local pastors and choirs conduct these vesper services, although distinguished visitors have occasionally made addresses, among them Dr. H. Augustine Smith, authority on hymnology, and Dr. Herbert L. Willett, pastor of the Community Church of Kenilworth, Ill. With Bahaists, Buddhists, Greek Catholics, Jews and Protestants conducting services, the Roman Catholics are one of the few religious groups that have failed to participate.

* * *

Find Financing of Temple Difficult

The Temple of Religion has not been without its controversies. For one thing, there has been considerable dispute over the religious value of the murals painted by four different artists in the modern manner. The Temple was constructed in less than two months on an appropriation of $100,000 made by the exposition authorities. The upkeep is partially financed through offerings made in the display room of a pearl carving of the Last Supper. The exhibits committee, of which Dr. Richard E. Shields is chairman, has assembled an interesting collection of manuscripts, paintings, Bibles and archaeological specimens. Yet it has been found so difficult to gather an audience for lectures and addresses at the fair that Peace Projects, Inc., financed by the state of California, has discontinued its Friday evening programs.

* * *

Peace Leaders Don't Agree

The Institute of International Relations has concluded its fifth annual conference at Mills College, drawing together a varied company of able men. Among the participants were Norman Thomas, Frederick J. Libby of the National Council for the Prevention of War, Gerald Heard, author and scholar formerly with the British Broadcasting Company, Harry Gideonse, the new president of Brooklyn College, Stanley K. Hornbeck of the department of state, Prof. and Mrs. Carl Landauer, formerly of Berlin, and Major Evans F. Carlson, retired, back from many hard months with the Chinese armies. A wide variety of opinion was presented. Gerald Heard, who has been living in California for the past two years and is soon to join his friend, Aldous Huxley, in India, was very pessimistic, but made a profound impression by his plea for a company of trained and disciplined pacifists who would serve as a sort of international civil service.

STANLEY A. HUNTER.

German People Want No War

Popular Misgiving Rises as Danzig Crisis Threatens—Czechs Reported Undergoing Mistreatment

(Correspondence from Germany)

FRANKFURT, July 10.—Probably the most striking fact one encounters as one travels through this country is the general hatred of war expressed by the majority of people. People in the United States while they are quite willing to believe that such a peaceful feeling obtains in their own country and in the other democracies are probably dubious as to what is felt in this totalitarian state. But the peacefulness of the average German is beyond dispute to all who come into daily contact with him. There are unfortunately certain youthful individuals here—youthful in thinking as well as in age—whose outpourings suggest other conclusions. But these do not represent the majority even though they seem to have the support of high-placed leaders. The German man-in-the-street has accepted all that has happened hitherto because it has been achieved without a conflict, and he sees it as a triumph of Hitler's diplomatic skill rather than as the application of *Machtpolitik*. Poland has rejected Germany's attempts to force a settlement of the Danzig issue and this has made him stop and think a while, especially as Poland is backed up by definite guarantees from England and there is the possibility of a major conflict over this old Hanseatic city.

Under such new conditions, it is interesting to note that people are beginning to speak openly of the folly of war as a sound method of solving international problems and of the impossibility of questions which are so complicated being settled simply through consideration for one party's interests. The press here makes a great play of the fact that no English or French would fight for Danzig. It might also be added that no German would do it of his own free will, and that few Danzigers want them to do it, since they know that it will mean the annihilation of their beautiful city by Polish long-range guns, whatever be the ultimate outcome of any war.

* * *

Education Swings Toward Radical Leadership

Many are the rumors of possible "direct action" in central and southeast Europe during the next few weeks. But it is much more likely that from now until September Herr Hitler will order an inner consolidation, a further step towards making this people as "heroic" as possible. It will therefore not be surprising if in education the extreme outlook of Reichminister Rust will be found too mild—he still retains some of the remnants of his humanistic training—and that more power and influence will come into the hands of men like Baldur von Schirach, leader of the Hitler Youth. With such men in control there would be no question as to the type of "character building" which would be given first place in all school curricula. Judging from press articles and speeches there will be no place for any virtues but such as aid the furthering of a pan-German reich in which there is no place for individual liberty or equality or any respect for any other peoples except the Nordics—and they must be first good nazis!

* * *

Women Being Pushed Back into Industry

The economic situation here has led to an interesting development during the past few months. After making propaganda for years that woman's place is in the home, the nazis have been forced to reinstate a lot of them in different jobs on account of the scarcity of labor. Nowadays one sees women being employed as auxiliary postmen, in railway offices and on trolley-cars. This is not because nazi opinion has changed. Woman is still the inferior, but she is useful to help develop the war machine to its full capacity and so she is quietly reintroduced into industry, presumably in readiness for the time when she must replace her man who will be at the front or engaged in some other work of national importance. The proportion of men to women in the Third Reich is 1,000 men to 1,050 women, which is a slight improvement in favor of the men as compared with the figure in 1933.

* * *

Germany Now Europe's Second Largest Nation

These statistics are supplied in the recent census returns which show that Germany has a population of 79,600,000, or if Memelland and the protectorate of Bohemia-Moravia are also included, 86,600,000. This makes it the second most-populated country in Europe, following Soviet Russia. The increase of births during the past six years has amounted to 3,200,000 or 4 per cent, and is largely due to increases in the old reich. The density of population is 136.4 persons per square kilometer, an increase of 5.4 persons, since the nazis came to power. The figures recently supplied are but the first returns from the census held last May.

A. S. EKER.

Catholics Seek to Stop Rutherford Broadcasts

Radio station WRAW of Reading, Pa., has received 8,000 protests, so it is claimed by Father Edward A. Divine of the Holy Name societies which sponsored them, against the broadcasts of Judge Rutherford, Jehovah Witness leader. The particular broadcast against which these protests were directed went on as scheduled, but it is believed by the Catholic societies that their demonstration may be effective in preventing Rutherford programs over WRAW in the future.

Father McGowan on Tax Reform

"The pother about government costs could be lifted," says Rev. R. A. McGowan of the National Catholic Welfare Conference, "if the taxes were increased upon incomes from $5,000 up. Large private incomes are against the general welfare. Tax them heavier, and also the very large inheritances. Then we can lower other taxes and wipe some (like sales taxes) out, and still pay for the needs of government."

★

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"To him Christianity is a faith before it is an ethic. It is faith in Christ, pre-existent, incarnate, risen again and alive now. It is faith grounded in the nature, the purpose, and the activity of God, and resting in the authority of revelation. . . . His speech glows and throbs with the *élan* of a mighty Gospel; his book is a trumpet call to the Church to declare the faith that alone can save the world."

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from the RELIGIOUS BOOK CLUB BULLETIN

"It presents the most important features of the great faiths of the world. In each case a picture is given of the social, economic, and political environment out of which the religion grew, the central goal or aim, and the salient facts about its founders, its sacred books, its chief doctrines, and its spread. It is an excellent book."

THE WORLD'S RELIGIONS
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★

Britain to Parade Her Naval Power

Plan Greatest Maneuvers in History—American Preachers Welcomed—Conscript Training Begins

(Correspondence from England)

LONDON, July 18.—There is no slackening in the preparations of this country on the sea, on land and in the air. There is to be what is called the largest display of its naval power in history. The king is to review the reserve fleet in Weymouth harbor on Aug. 19. For this 12,000 reservists will be called up; at the same time to test the A.R.P. work thousands of civilian volunteers will be summoned, and the August maneuvers of the home fleet and the army will be proceeding. Last week the supplementary estimates were presented by the chancellor; in all 730 millions will be spent on defenses, of which 500 millions will be borrowed.

* * *

Bishop of London Bids Farewell

The Bishop of London has said farewell to the clergy of his diocese. There was a large congregation in St. Paul's when the bishop speaking as a father to his sons testified to his faith in the incarnation, the center and core of their belief. He said that he had found no difficulty in passing from one church to another, and he disliked "High Church" and "Low Church"; such words were misleading. There can be no doubt in his mind of the affection as well as the respect of his friends for him. Many have recalled his early service in Stepney, when he went into the open and answered questions in the parks; others have paid tribute to his devotion to social reforms, especially to temperance. At the same time he has been no kill-joy. His latest book deals with *The Secrets of Happiness,* on which he has a right to be heard. Now at fourscore he sets out upon three missionary tours.

* * *

Liberals Condemn Action Of the 'Times'

The columns of the *Times* provide a forum for the expression of public opinion. It is an established custom that if a responsible writer has anything to say to the nation he says it in the *Times.* Last week a fierce controversy arose when that paper refused to print as it stood a letter signed by nine leading Liberals, justifying its action on the ground that the letter contained a demand for the inclusion of Mr. Churchill in the cabinet. The editorial upon the subject said that from "this particular clamor the *Times* has steadily held aloof. It is the conviction of those responsible for the paper that a newspaper agitation on the subject is both mischievous and futile." This action has been strongly condemned by the Liberals who signed the letter and by others; they admit that an editor must keep the power of selection, but they argue that an open forum cannot be treated as though it were equivalent to the editorial columns. They accuse the paper of so using the correspondence columns for some time past. The controversy is still proceeding.

* * *

Interchange Council Welcomes American Preachers

A welcoming luncheon to the preachers from the United States who are here at the invitation of the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America was given on July 18. Lord and Lady Astor received the guests. Lord Astor, who was in the chair, set the tone to the speaking, which throughout was frank and untroubled by the fear of being serious, which sometimes ruins such functions. The speakers were Dr. Ludlow, Bishop of Newark, Dr. Lemon of Ann Arbor, and Dr. S. Ralph Harlow of Northampton, who spoke in moving and passionate words of the part the Christian church must play in all the nations. There were many present who are fulfilling engagements, the list of which is a reminder of the range of service done by the interchange committee. To this service deep gratitude was expressed.

* * *

Conscripts Begin Training

June 15, 1939, will be remembered as the day on which for the first time in history a conscript army in time of peace was called to the colors. On that day 30,000 militia men began their six months' training. It is announced that only one failed to appear, and his absence was accounted for by the fact that he had meanwhile joined the regular forces. On Sunday at Cambridge the British Legion held a rally; they were addressed by Admiral Chatfield who declared that the 30,000 militia men were of the same stuff as the legionaires were when they entered the army a quarter of a century ago. Other countries, he said, have constantly ignored the military possibilities of the English; it might help to avert war if it were sufficiently understood that they are today as they were in 1914-18.

* * *

And So Forth

Among the services arranged by the radio for August is one from Iona Abbey. It will include an address by Rev. G. F. Macleod, who has Iona so much at heart.

Among the new ministerial appointments is that of Miss Florence Horsbrugh, member for Dundee, who is to be parliamentary secretary to the ministry of health. She is the first woman to hold ministerial office since 1931. Previously Miss Margaret Bondfield and the Duchess of Atholl held appointments.

From the Clarendon Press come the Oxford pamphlets on world affairs, by such men as Sir Alfred Zimmern and Prof. Julian Huxley. They are sold at three pence, roughly six cents.

EDWARD SHILLITO.

Polish Catholics Pledge Defense of Seaport

Thousands of Polish Catholics, assembled at Gdynia, Poland's only seaport, to participate in the annual Festival of the Sea, vowed that they would never allow their country to be cut off from the Baltic. "Defense of the Baltic," declared Bishop Okoniewski, "is our sacred duty. History, culture, economy, but above all Christianity, demands that of us."

Air Victory News Heartens Japan

Reports of Triumphs in Mongolia Encourage Populace—Official Moves Endanger Christian Integrity

(Correspondence from Japan)

TOKYO, July 9.—If jaded nerves need stimulation to greater loyalty to this nation's chosen and unalterable course on the Asiatic mainland, they are certainly finding it in the well-nigh incredible reports of victories in the air over Outer Mongolian and Soviet war planes and pilots. A total of 401 enemy planes have been reported as either brought down or destroyed on the ground in less than two months of fighting on the Manchukuo-Mongolian frontier. One Japanese non-commissioned officer is credited with 50 such triumphs. Only an occasional plane bearing the symbol of the rising sun is reported lost, the usual report being, "All Japanese planes and pilots returned safely to their base."

* * *

Buddhist Priest, General Exchange Roles

War claims a high priest, while religion claims a soldier. Count K. Otani, Japan's highest ranking Buddhist priest and youthful lord abbot of the Nishihongwanji order of the Shinshu sect, has been called to the colors and carries with him the prayers and support of 10,000,000 Shinshu adherents. General Iwane Matsui, former supreme commander of the Japanese forces at Shanghai and Nanking, has decided to spend the rest of his life in a Buddhist temple of his own construction, praying for the souls of the Japanese war dead. He expects to collect specimens of earth from all the battlefields on which his men fought and died, and to erect therefrom within the precincts of his temple an image of the merciful Kwannon, before whom offerings and prayers may most suitably be made.

* * *

Amazing Discovery Contradicts Biblical Record

When pseudo-religious phenomena were appearing in all of Japan's other religious bodies a few years ago, many wondered what vagary would appear in Christian circles. The strangest to date seems to be the claim of a small village in the northern prefecture of Aomori to have found records and relics to prove that Jesus of Nazareth did not die on the cross in Judea, but of old age in Korai, Japan. Moreover it seems likely, according to a folder which one suspects has been published by a tourist agency, that even part of the period between Jesus' temple experience at 12 and his entry into public ministry were spent in prayer and study in northern Japan. He formed such an attachment to the land and its people that he permitted his younger brother to take his place on the cross while he returned to Japan and, according to a Tokyo daily which recently featured the discovery, "his later years were spent studying the Japanese spirit." It is also reported here that a group of 60 American scholars are on the way to investigate the relics and other evidence and that, "if the legends are

verified by facts, a complete change must be made in the Bible."

* * *

Open Higher Schools For Girls

Something has aroused Japan's educational authorities to realization of the need for education for women equal to that afforded men students. One of the first steps will be the establishment of several girls' higher schools to augment the meager total of three such schools now operated by the government. About 40 non-government schools offer higher education for women, many of them Christian institutions, but the authorities evidently feel this is not as it should be in a nation so proud of its cultural patterns.

* * *

Death of Missionary To Lepers

The recent death of Dr. Albert Oltmans of the Dutch Reformed mission has called wide attention to the cause of leper relief and evangelism to which he gave great service throughout his missionary career. There are in Japan today 16 leprosaria, of which six are Christian, one Buddhist, and the rest operated on governmental or semi-public foundations. Even within many of these non-sectarian homes, however, Christian work is welcomed; and, according to Dr. Oltmans' figures shortly before his death, there are a total of 1,616 Christians among the 7,606 inmates of all these sanatoria. There are other thousands of lepers not hospitalized, and the American Mission to Lepers cooperates with local agencies in reaching ever larger numbers of them both for segregation and treatment and for evangelization.

* * *

'Christian League' Formed In Korea

With the dissolution at government request of the National Christian Council of Korea, need was felt for some more inclusive federation of Christian groups in the peninsula, a need now being met by the formation of the Chosen Kirisutokyo Domeikai (Korea Christian League) with which almost all the Christian bodies in Korea, both native and Japanese, are now identified. Moreover, it is on the knees of the gods to find ways of affiliating this federation with the National Christian Council of Japan. The general conferences of the Japan and the Korean Methodist churches will also within the next few months consider possible identification, and the problem is being studied in other denominations as well.

* * *

Will Japanese Christians Bow to the State?

Interfaith cooperation is also finding expression in the "Spiritual Mobilization" movement which has been sponsored by the government. Among about 80 members of the commission one was appointed by the cabinet to represent each of the three recognized religions of the land, President Y. Abe (Methodist) of Aoyama Gakuin being the Christian delegate. For cooperation and emergency service in spiritual and cultural reconstruction in occupied China, Christianity through its official representative, Rev. M. Kobayashi, is cooperating in every possible way with the government and military authorities, and also with such Chinese Christians as may be reached. The desire is widely expressed here for cooperation between "the Christians of both China and Japan, together with the foreign missionaries, in constructive thinking and in giving themselves to real Christian service."

But this observer, especially after reading a recent article by an officer of the National Christian Council in Japan, fears greatly that official Christianity here is following the example of Buddhism in centuries past in compromising with that which invariably reduces religion to the position of a handmaiden in the achievement of lower than Christlike goals.

T. T. BRUMBAUGH.

League of Protestant Action Drives for Members

The League of Protestant Action, recently organized in Philadelphia "to arouse the Protestant constituency of metropolitan Philadelphia to a more thorough realization of the duties and privileges of citizens in a democracy," and headed by Dr. Nathan R. Melhorn, editor of the *Lutheran*, is now prepared to launch a major drive for membership among Protestant citizens. The league was organized by 15 clergymen who learned from recent painful episodes in Philadelphia that the Protestant majority in that city "has failed to assume its responsibility for leadership in our civic life.

FALL PLANS FOR LAYMEN

Those interested in creating among their lay membership a new interest in the minister and the Church should send for a free copy of "Our Open Door." This is an address given by Reverend Carl M. Gates at a recent Massachusetts State Conference. It describes how the lay members of his church keep it open every afternoon and evening together with its effect on the Church, the community and those who "keep the door open." Address

●

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South Africa Angers India

Proposed Law Would Segregate in Violation of Pledge—Appeal to International Mission Body

(Correspondence from India)

TIRUVALLA, June 19.—Public opinion in India is greatly exercised over the steps that the government of the Union of South Africa is taking for the extinction of the few rights that Indians in that country still have. The passing of the proposed Asiatic land and trading bill will have the effect of forcing Indians into a kind of ghetto. Contrary to undertakings given by the South African government, it is now planned that Indians shall be segregated and legally prevented from holding property or carrying on trade except in areas marked out for them.

* * *

Nehru Voices India's Indignation

Mr. Jawaharlal Nehru is reflecting widespread Indian feeling when he says: "There seems to be a dead set at Indians overseas, more especially in the British dominions and colonies. In Belgian Congo Indian merchants are being harassed and crushed; in the Italian colonies Indians are gradually being squeezed out. In Mauritius, where our countrymen form a great part of the population, they have no position. In Jamaica a recent report has told us of their helpless and miserable condition. Our own cousins in Burma and Ceylon have turned against us and are pursuing an ill-conceived and narrow-minded policy. In East Africa a fresh insult has been hurled at us. And now in the Union of South Africa the pledged word of the government has deliberately been broken and an attempt is being made to segregate Indians. Political rights have been denied us for long; now even human rights are being withheld. This is the empire to which we have the misfortune to be tied. The sooner this empire ends the better for humanity; the sooner we cut away from it the better for us."

* * *

South Africa Challenges Madras Declaration

The World Missionary Conference at Madras declared that the Christian church was the only hope of a perishing world in these ringing words: "God has made all peoples of one blood. No race can therefore disregard the rights and interests of other races. Racial persecution is particularly abhorrent. The church should exert its influence on the side of all movements working for the full and equal sharing by all races in the common life of mankind." These words were perhaps drafted bearing in mind particularly the persecution of Jews in Germany. But they apply with equal force to Indians in South Africa. It is sad to think that when the Madras Conference was expressing these admirable sentiments the South African whites were shaping their racial segregation bill. It is natural, therefore, for Indian Christians to look to the International Missionary Council for help in persuading the church in South Africa to carry out in practice the fine sentiments and principles to which the delegates from the South African churches also assented.

* * *

Appeal to International Missionary Council

An influential group of Indian Christians assembled in conference a few days ago resolved to make an appeal to the International Missionary Council through the National Christian Council of India to take effective action. One suggestion is that a deputation of British and Dutch Christian leaders and of British business men in India should visit the Christian churches in South Africa and impress upon them that the very relevance of Christianity is at stake in the proposed legislation against Indians. It remains to be seen whether the International Missionary Council will be able to do anything in this matter.

* * *

See Untouchability Issue Raised

In this connection attention must be paid to what P. Kodanda Rao of the Servants of India Society, who is a Hindu by religion, writes. Mr. Rao was secretary to Srinivasa Sastri when he was the agent of the government of India in South Africa. He says: "We would suggest a deputation of Christian missionaries to South Africa to plead with the Christian whites in South Africa that untouchability is a curse with which they should not contaminate themselves. The missionaries have emphatically condemned untouchability in India as unchristian. Will they not take up a similar mission in South Africa? . . . If there is a place where an anti-untouchability campaign is more needed than in India it is South Africa. Will Christian missionaries answer the call? Can white South Africa produce a Gandhi to crusade against the untouchability in South Africa?"

P. OOMMAN PHILIP.

LORDS OF SPEECH

By Edgar De Witt Jones

"Dr. Jones is here at his literary best. Fifteen American orators, from Patrick Henry and Webster and Clay to Beecher and Brooks and Bryan and Beveridge, are skillfully portrayed. Dr. Jones' thorough knowledge of history and his gift of patient pursuit of trivial but revealing incidents give peculiar value to these pen portraits. His Lords of Speech live and breathe as they pass in turn across the stage."—*World Call.*

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A WILLETT-CLARK BOOK

Ford Endorses Oxford Group

Sees 'Moral Rearmament' as Step in World Progress—Conference Studies Religions of the Near East

(Correspondence from Detroit)

DETROIT, July 24.—An outspoken advocate of "moral rearmament" and the precepts of the Oxford movement is Mr. Henry Ford, who dispatched the following message to be read before an assembly of Oxford Group members meeting in the famous bowl at Hollywood, Calif., July 19. "The objective of 'moral rearmament' is one in which I strongly believe. . . . The effort of the Oxford Group, under the leadership of Mr. Frank N. D. Buchman, to bring to high places the honesty and humanity of common life is what I understand 'moral rearmament' to mean, and that effort I cordially endorse. . . . A movement that translates our private moral convictions into our public policies appeals to all who would help the world forward to its next stage of progress."

* * *

Conference on Religion At Michigan U.

The University of Michigan's fifth annual Summer Conference on Religion is in session July 29-30. The conference, which has as its central theme "Religions of the Near East," will be addressed by Dr. George P. Michaelides, professor of church history at the Near East School of Theology in Beirut, Syria; Rabbi James G. Heller, professor in ethnology at Hebrew Union Seminary, Cincinnati, Ohio; and Paul W. Harrison, M.D., for 25 years a medical missionary for the First Reformed Church in Arabia. Classes are available for ministers in character education, the philosophy of religion, the history of religion, aesthetics, religious education, the psychology of personality, community problems; and a series of seminars is also offered. The annual conference was developed by Dr. Edward W. Blakeman, counselor in religious education at the University of Michigan.

* * *

Detroit Minister Joins Mexican Study Group

Rev. Owen A. Knox, minister of Bethlehem Methodist Church, is one of 10 Americans who will visit Mexico next month as guests of the Mexican government. The purpose of the trip is to study at first hand problems relating to education, labor, agriculture, propaganda, race and religion. All possible source materials will be made available and interviews will be obtained with government officials and others familiar with the problems to be studied. Each of the visitors has been assigned a special field of study. Mr. Knox will spend the month studying racial and religious problems, principally in Mexico City and Puebla.

* * *

Bishop Page Resigns

Rt. Rev. Herman Page, Episcopal bishop of Michigan since 1924, has announced his

intention to retire at the close of this year, his 16th as administrator of the diocese. In his letter of resignation sent to Bishop Henry St. George Tucker, Bishop Page cited his age and the conviction that the leadership of the diocese should be in younger hands. Although 73 years old Bishop Page has carried through his tasks with splendid ability. Rt. Rev. Frank W. Creighton, bishop coadjutor, will take Bishop Page's place.

Dr. Edwin W. Bishop, for over 21 years pastor of Plymouth Congregational Church in Lansing, Mich., is preparing to retire from the active ministry on Sept. 1. In addition to being one of Lansing's outstanding preachers Dr. Bishop has long been one of her most honored citizens.

* * *

School of Sacred Music Attracts Visitors

The School of Sacred Music, now in annual session for the ninth time at Waldenwoods near Hartland, Mich., has again attracted singers, choir masters, organists and choir members from the middle west and Canada. This school was founded as a non-profit organization by Nellie Beatrice Huger, head of the department of church music at the Detroit Institute of Musical Art. Dr. H. Augustine Smith of Boston University is head of the faculty. Prof. Arthur Croley of Fisk University, Dr. Kenneth Westerman, voice scientist, and Dr. Harold Tallman of Wayne University are members of the faculty.

* * *

And So Forth

Some 18,000 children are enrolled in the 160 vacation church schools being conducted in Detroit Protestant churches during July.

Rev. Harold L. Yochum, recently elected the first full-time president of the Michigan district of the American Lutheran Church, is the youngest man to hold that office in his denomination. Mr. Yochum is only 36.

The Bethel Evangelical and Reformed Church and the Brewster Pilgrim Congregational Church are again repeating a custom of long standing by uniting for worship services during July and August.

WILLIS R. JONES.

Loper Called to Church In Berkeley

Dr. Vere V. Loper, Denver correspondent for The Christian Century and minister of First Plymouth Church in that city, has accepted a call to the First Congregational Church of Berkeley, Cal., situated near the campus of the University of California, to succeed Dr. Oswald W. S. McCall, who recently completed a distinguished ministry of 18 years at First Congregational.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Career

(Edward Ellis, Ann Shirley) (RKO) Labored attempt at realistic small-town drama, vehicle for two young "discoveries" quite unimpressive in small roles. Overloaded with characters, dull romance and banal dialogue. Only feature, fine role by Ellis, with continuous drunks, Errol and Hatton, for comedy.

For A: Dull. For Y: Little interest. For C: No.

Climbing High

(Jessie Matthews, Michael Redgrave) (British-Gaumont) Fine stars wasted on rowdy, overdone slapstick farce which achieves some sophisticated touches at same time. Dizzy doings center around complicated romance of a photographers' model (shown in intimate poses) with wealthy socialite hero.

For A: Ordinary. For Y, and C: No.

Fixer Dugan

(Lee Tracy, Virginia Weidler) (RKO) Feeble, poorly directed and edited film. Clumsy attempt at melodramatic thrills against background of small-time circus. Precocious child role and crude characters of principals largely nullify plot appeal and entertainment values.

For A, Y, and C: Poor.

Girl and the Gambler, The

(Leo Carrillo, Steffi Duna) (RKO) Cheap, inferior version of the stage play, "The Dove." Carrillo amusing as the Mexican Robin Hood, but film plays up sordid café life and indulges in broadly suggestive dialogue. Ample shooting, fighting and hard riding for supplementary action.

For A: Mediocre. For Y, and C: Unsuitable.

Good Girls Go to Paris

(Joan Blondell, Melvyn Douglas) (Columbia) Broad, sophisticated farce, with incredible doings of unconventional, exaggeratedly naive waitress, crazily involved in straightening out the cheap affairs of wealthy, senseless family. Dubious ethics, some suggestive situations, and absurd romantic element.

For A: Depends on taste. For Y: Very doubtful. For C: No.

Inside Information

(Dick Foran, June Lang, Harry Carey) (Univ) Rookie cop's scientific crime detection methods are opposed by veteran police captain, who believes in the strong-arm "knock-'em-down" way. But hero's methods solve crime and he sees the light. Elementary stuff, brutal and unpleasant in spots.

For A: Hardly. For Y: Better not. For C: No.

I Married a Cop

(Jean Parker, Phil Regan) (Republic) Flimsy, far-fetched farce of romance between producer-heroine and "singing policeman" hero, complicated when she tricks him into making song recording for pig character in comic cartoon! Elementary doings to the accompaniment of much raucous hullabaloo.

For A, and Y: Mediocre. For C: No.

6,000 Enemies

(Walter Pidgeon, Rita Johnson, Nat Pendleton) (MGM) Probably most nauseating prison film to date. Appalling orgy of gory brutalities, gruesome killings, repulsive close-ups. Generally distorts prison management—warden a mere caricature. Nothing rings true. An inexcusable production.

For A, Y, and C: Terrible.

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